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The Christian Century

PUBLISHED WEEKLY

Great Churches of America
VII. Olive Chapel Baptist, North Carolina

Five Years from Hiroshima
An Editorial

State of the World Council
An Editorial

August Survey of Books
By Nine Reviewers

AUGUST 2, 1950

In This Issue

Olive Chapel Baptist Church, Apex, N.C.

This Southern Baptist congregation is the second of that denomination to be chosen in the poll of Protestant ministers conducted by The Christian Century. Previous articles studied the Mt. Olivet Lutheran Church, Minneapolis (Jan. 25), the New Knoxville, Ohio, E. and R. Church (Feb. 22), the Congregational Church, West Hartford, Conn. (March 22), the Bellevue Baptist Church, Memphis (April 19), the First Methodist Church, Orlando, Fla. (May 17) and the Trinity Lutheran Church, Freistatt, Mo. (June 21).

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Coming Events

July 31-Aug. 7. American Christian Ashram, Keuka College, Keuka Park, N. Y.
July 31-Aug. 7. United Christian Youth Movement Pacific Southwest Ecumenical Conference, Big Bear Lake, Calif.
Aug. 1-6. General Convention on Christian Education and General Assembly of Christian Youth of the African Methodist Episcopal Zion Church, Richmond, Va.
Aug. 1-8. Lutheran World Federation Executive Committee Annual Meeting, Tutzing, Germany.
Aug. 3-5. Evangelical United Brethren General Board of Christian Education, Kitchener, Ont.
Aug. 4-7. Mennonites' Central District Conference Annual Meeting, Washington, Ill.
Aug. 4-9. Missionary Education Conference, Asilomar, Pacific Grove, Calif.
Aug. 5-10. World Council of Churches, World Council of Christian Education Youth Department Meeting, Toronto.
Aug. 6. Hiroshima Day Peace Observance.
Aug. 6-12. United Christian Youth Movement Rocky Mountain Regional Ecumenical Conference, Estes Park, Colo.
Aug. 6-13. American Friends Service Committee High School Institute of International Relations, Ithaca College Camp, Spencer, N. Y.
Aug. 7-9. International Children's Work Conference, Toronto.
Aug. 7-9. Evangelical United Brethren Church General Commission on Evangelism, Kitchener, Ont.
Aug. 7-12. Interdenominational Institute on Racial and Cultural Relations (Federal Council of Churches), Lincoln University, Pa.
Aug. 7-13. American Friends Service Committee Institute of International Relations, Cornell University, Ithaca, N. Y.
Aug. 7-14. United Christian Youth Movement Pacific Northwest Regional Ecumenical Conference, Camp Wyeth, Ore.
Aug. 7-18. Religious Drama Workshop, Green Lake, Wis.
Aug. 7-19. United Christian Youth Movement Eastern Regional Ecumenical Conference, Lake Winnepesaukee, N. H.
Aug. 8. Evangelical Lutheran Synodical Conference of North America, Fort Wayne, Ind.
Aug. 8-11. American Association of Women Ministers Annual Assembly, Mount Pleasant, Iowa.
Aug. 9-16. American Christian Ashram, Kerrville, Tex.
Aug. 9-17. Missions Conference, Green Lake, Wis.
Aug. 9-18. World's Y.W.C.A. Membership Conference, Whitby, Ont.
Aug. 10-16. Midcentury World Convention on Christian Education, Toronto.
Aug. 14-26. United Christian Youth Movement Central Regional Ecumenical Conference, Lake Geneva, Wis.
Aug. 15. International Council of Religious Education 22nd Quadrennial Convention, Toronto.
Aug. 15-20. Danish Lutheran Church 72rd Annual Convention, Askov, Minn.
Aug. 16-20. Joint Convention, National Council of Community Churches and Biennial Council of Community Churches, Lake Forest, Ill.
Aug. 18-23. Mennonites' General Conference Young People's Workshop, Huron, S. D.
Aug. 18-25. Mennonites' General Conference Ministers' Retreat, St. Peters, Minn.
Aug. 18-27. American Friends Service Committee Institute of International Relations, Reading, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, AUGUST 2, 1950 NUMBER 31

EDITORIAL

THE MOST important church convocation ever held in the United States will take place November 28 to December 1 in Cleveland, Ohio. There a decade of planning will bear fruit in the formation of the National Council of Churches of Christ in the United States of America. Twenty-six of the leading denominations in the country have officially joined in the creation of this new instrument of interdenominational cooperation. Before the constituting convention meets in Cleveland, others are expected officially to approve the constitution, which unifies eight existing interchurch organizations into one. The planning committee has wisely decided to recognize the nationwide interest in this historic occasion by making it possible for thousands of church people to attend as visiting delegates. The official or voting delegates of the participating denominations will probably number 1,200. In addition, the committee has invited the denominations to send 5,000 accredited visitors. These are being selected by national, state and local committees. So hundreds of American communities will send church people who in later years can say: "I was there. In Cleveland I saw a new era in interchurch cooperation begin." Of equal or greater importance is the plan for services of thanksgiving and rededication to be held in every city, town and hamlet in America on the following Sunday, December 3. Pastors and members of more than 130,000 Protestant and Eastern Orthodox churches have been invited to join in these services. It is not too early to make sure that your community and church shall share in the most significant religious event in this generation in America.

Plan Historic Church Event in Cleveland

Nehru Gives West a Second Chance

SECRETARY ACHESON is reported by the press as saying that he will not reply to Prime Minister Nehru's second letter regarding mediation in the Korean war. We hope that the report is mistaken. For if this matter is allowed to stand where the first exchange between Nehru and Stalin, on the one hand, and Nehru and Acheson, on the other, left it, the impression will be general in Asia that Russia was friendly to the idea of mediation while we turned India's proposal down. Millions of Asians who are quaking in their shoes lest the war engulf them will not see that Russia's "friendly" reply to Nehru was hedged with conditions which we could not accept without selling out the U.N., and that we were both legally and logically right in holding that seating the Chinese Communists on the Security Council had nothing to do with stopping aggression in Korea. All they will think they see is that, faced by Nehru's proposal of a way to peace, Stalin said Yes and we said No. If this happens, the net result of the prime minister's well intentioned approach to Russia and the United States will be a major victory for the Communists in the propaganda war they are waging for the minds of Asians. That is certainly not what Nehru desired. Nor is he to blame if his noble gesture ends so disastrously. Fortunately for us, he has not allowed his disappointment with our answer to his first letter to deter him from a further effort to gain peace in Korea. His second note gives us a second chance to enlist the sympathies of Asia, if we will only take it. Those sympathies will not be enlisted either by reiterating the position taken in our first answer or by ignoring the second message. Mr. Acheson has, however, a third alternative. He could respond to this latest leter with a proposal of his own which would so clearly put us on record as wanting peace in Asia, and so clearly demonstrate our professed faith in Asian leadership, as to wipe out the propaganda advantages Russia has already gained and magnify the United States as the real champion of freedom in Asia.

America Should Propose New Korean Commission

OUR STATED POLICY is that the Korean problem shall be solved through the machinery of the United Nations. The withdrawal of North Korean forces to the 38th parallel, whether voluntary or by force, is the first and perhaps the most easily attained step toward a final solution. The U.N. will then be confronted with the necessity of arriving at a decent and durable settlement. Certainly the last thing the United States should want to emerge from the present U.N. police action is another American occupation of part, or all, of Korea. Such an occupation, even if requested by U.N., would play into the hands of Russia and weaken our position throughout Asia. It is inconceivable that when the firing ceases we will desert our policy of working through U.N.'s machinery. It is equally unthinkable that we or the U.N. will wait for a cessation of hostilities to begin planning what is to happen then. In all probability, the U.N. commission on Korea has already been charged with the formulation of such a plan. Unfortunately, the present commission is unsuited for that task both by its composition and from its

past performance. The sooner it is discharged and reconstituted, the better. Secretary Acheson could simultaneously regain the diplomatic initiative he has clumsily lost, reassure skeptical Asians and lay the foundation for eventual settlement in Korea in his answer to Nehru's second note. He could do this by telling Mr. Nehru that the United States, while committed to seeing that the Communist aggressors in Korea go back north of the 38th parallel, will at once ask the U.N. to constitute a new Korean commission to draw up terms for the cessation of hostilities and the establishment of a peaceful democratic order following the fighting. He could propose that this commission be composed of the foreign ministers of all Far Eastern member states except those with permanent seats. This would eliminate China and the European powers with Far Eastern colonies. It would include the Philippines, Siam, Indonesia, Australia, New Zealand, Burma, India and possibly Pakistan. Mr. Acheson should go farther and commit the United States to support any recommendations for solution in Korea such a responsible body might make. By such a reply, the secretary of state would change the whole face of the situation and allow the solution to the problem of Korea to be worked out in an atmosphere of Asian confidence which would blunt the edge of Russia's propaganda, no matter how plausibly contrived.

No State Religion For Syria

UNCONFIRMED but reliable sources, says Religious News Service, report that Islam will not be made the state religion of Syria. (See the Century for June 7, page 714.) Syria's political leaders, most of whom are Muslim, are said to have abandoned plans to insert in the new constitution this paragraph: "Islam is the religion of the state. The other revealed religions are respected as sacred. All Syrians are equal before the law and enjoy the same civil and political rights, without distinction as to race or religion." The proposal to include this in the draft constitution resulted from strong pressure by the reactionary Muslim Brotherhood and the League of Ulemas (Muslim theological teachers). Strong opposition from the Christian minority in Syria is believed responsible for the abandonment of the plan. This small group, about 10 per cent of the population, includes several of Syria's best known and most respected leaders. The long-time identity of these leaders with the national interests of the country lent weight to their opposition in the constituent assembly to adoption of the clause. It is understood that they secured a compromise which merely states that Islam is the religion of the president of Syria and that the country's laws will be inspired by Muslim law. This is preferable to the original clause but still leaves a lot to be desired. If Syria is serious in her professions of democracy, the constitution should not include religious qualifications for her president. And in a country so overwhelmingly Muslim, the laws will be inspired by the Koran with or without constitutional authority. Nevertheless, this reported change in attitude is encouraging, especially considering the strength and fanatical character of the opposition. Here is another indication that Muslim society is no longer static—a situation which is partly the outgrowth of Christian missionary endeavor. Educated Syrian Muslim leaders can be counted on to stand squarely with the Christian minority against the forces of reaction.

Korean War Perils Civil Liberties

SWEEPING authority for heads of government departments to discharge without right of appeal those who they hold are "bad security risks" has been recommended by the Senate armed services committee. About one million persons employed in 11 federal departments will be affected if this proposal, which has been approved by the House of Representatives, becomes law. This measure does not concern disloyalty. That is cared for by the loyalty boards. It refers to people who "talk too much" or whose moral standards are questionable. According to Senator Wayne Morse, who opposed the bill, it will also include those whom the official in power does not like for any reason or for none. Provision for review of such cases might eliminate such abuses of authority, but that has been rejected by the State committee. The fact that such legislation has every prospect of passing indicates how precarious is the state of civil liberty as the United States enters another period of peril. During the last war, democratic freedoms in the United States were maintained at an encouragingly high level. With the major exception of the deportation and incarceration in relocation centers of 100,000 Japanese-Americans, civil liberties were generally upheld, to the benefit of our national life. But now we are confronted by another crisis which threatens to strain to the utmost our devotion to the democratic process. We enter it in the atmosphere of fear and doubt created by a few proved charges of espionage or disloyalty and by a welter of accusations made for political reasons against persons high in the government. Blanket indictments have been laid also against teachers and professors, against church organizations and labor leaders, against almost anybody who exercises his civic or religious liberties to do his own thinking. It is high time that this kind of thing be met by free men acting as if they were free and defending the right of their fellows to do the same. Essential to this process is the right of appeal, of the accused to be faced in open trial by his accuser.

Senator Lodge Reports on McCarthy Investigation

WHILE the Korean war goes on there will be no more hullabaloo in Washington over Communists in the state department. The Senate subcommittee which has been investigating Senator McCarthy's charges has brought in a report clearing the state department, clearing all the individuals accused and charging that the Wisconsin senator "perpetrated a fraud and a hoax on the Senate and the American people." And the Senate, by a strict party vote, has approved this finding. However, we doubt whether the vote of 3 Democrats against 2 Republicans in the subcommittee and 46 Democrats against 37 Republicans in the Senate has convinced many who were not already convinced. Partisan votes can confirm partisans in their partisanship, but they do little more. As a matter of

fact the only report on the McCarthy charges which deserves serious attention by fair-minded citizens was the one-man report turned in by Senator Henry Cabot Lodge. Senator Lodge charges that the subcommittee did a "superficial and inconclusive" job. He gives specifications to prove it. He shows why a Senate body, faced with such a ramifying case, could never do anything else. He calls the McCarthy charges "not proven." He deplores the way in which the investigation, as conducted, "tended to besmirch the reputations of innocent persons, hamper the work of the government investigative agencies, impair the position of the United States before the world, reflect unjustly on many excellent persons in the state department . . . and, after all these misfortunes, end up with only a most superficial and inconclusive finding." He insists that such investigations will never provide convincing results so long as they are conducted on a party basis, with a party majority investigating the majority or a minority investigating the majority. So he proposes a way in which a nonpartisan eight-man commission could be set up to do Congress' investigating on the same expert and objective basis that nonpartisan employees now do its legislative drafting, its studies of tax problems and other services requiring high competence and unquestioned probity. The Lodge report on the McCarthy mess does not read like a campaign document. The Tydings report does.

Another General Booth Enters Heaven

EVANGELINE BOOTH, who died on July 17 at the age of 84, was a great woman, a great orator and a great Christian leader. She was also all Booth. No one could ever be in her vicinity and be ignorant of that fact. She would tackle any task, no matter how formidable, with complete self-assurance. Generally she brought it off. When she became commander of the Salvation Army in this country in 1904 she found it still suffering from public derision and internal dissensions. Long before she left for London in 1934 to become general of the world organization, she had made the Army so popular that millionaires and politicians fell all over themselves to serve on its committees and have their names in its lists of sponsors. Whether she conceived the doughnut strategy of the Army in World War I we do not know. But it was adopted under her command, and she therefore gained the credit when the Army came out of the war the idol of the doughboys, while the Y.M.C.A.—but why bring that up? As strong-willed as either of her parents or any of her seven brothers and sisters, she was in most of the family rows which ever and again in the days of the Booth dynasty racked the Army. In the schism over Ballington Booth's "insubordination," she sided with the old general, her father, and against her brother, for the issue seemed to her to be simply one of discipline. Later, however, she led the uprising against another brother, who had been named by her father as his successor in the world Army command. After she had succeeded in deposing her brother, she was not permitted to enter his sickroom as he lay dying. Like all the Booths, she could not be taken passively. Those who had more than a momentary contact with her either were her passionate partisans or they fumed at her. Most of them were passionately her partisans. Vachel Lindsay has given us an unforgettable picture of the old General Booth storming heaven. General Evangeline Booth was a year older than her father when she reached the gates, but she marched in with just as triumphant a tread and she bore as many trophies.

Indonesian Republic Completes Cycle

ON August 17 the republican movement in Indonesia will complete the cycle which began and now, five years later, ends with a unitary state. Much suffering and bloodshed could have been avoided if Dutch colonialists had recognized the inevitability of such an outcome. The new republic replaces the dual system set up by the Hague conference last year. No one at the Hague round table conference believed the gerrymandered divisioning of the country agreed on then had much chance for success. It was obviously a Dutch device to retain as much power as possible in the internal affairs of Indonesia. Subsequent events proved that a loose confederation would no more work in Indonesia in 1950 than it did in the United States from 1781 to 1789. Its constitution aimed at the dismemberment of the Republic of Indonesia (the government of Java, Sumatra and Madura which had borne the brunt of the revolution) to give greater power to factions which had been lukewarm or actually antagonistic to the independence movement. However, article 43 of the constitution of the Republic of the United States of Indonesia (the over-all government) provided that the democratically expressed desires of the population should determine the political status of each state. Almost immediately after the granting of sovereignty, states which had formerly been a part of the Republic of Indonesia, now one of the 16 states comprising the Republic of the U.S.I., interpreted this article as permitting them to merge with that state. The result was that most of Indonesia was again united in a unitary state and that the over-all government became a fifth wheel. The reorganization of the country became both politically and economically desirable. The new republic will be divided into ten provinces with Jakarta (Batavia) as its capital. It is to the credit of Indonesian statesmen that reorganization has proceeded quietly and along constitutional lines. This is additional evidence that the country is ready for self-government and is a good portent for the future.

A.S.A.F. Asks Nearly $10 Million

DURING World War II it was the U.S.O. During the current hostilities in Korea it will be A.S.A.F.—the Associated Services for the Armed Forces. It will again be composed of the Y.M.C.A., the National Catholic Community Service and the National Jewish Welfare Board. And its first appeal will be for $9,600,000. . . . The Service Commission of the Church of the Brethren (22 South State St., Elgin, Illinois), which is running the German high school student project reported in these columns on July 5, has about fifty left unplaced from the latest batch of 200 students to arrive in this country. All are boys; there seems

to be no trouble in finding American homes which would like to afford hospitality for a year to a German girl attending high school.

Five Years from Hiroshima

FIVE YEARS AGO next Sunday an American B-29 dropped an atomic bomb on Hiroshima. From the moment when the consequences of that act began to be understood, most of the world has recoiled from it in horror and prayed that it may never be repeated. Admiral William D. Leahy closes his recently published account of his part in the war, in which he served President Roosevelt and President Truman as their principal military aid, with acknowledgment that the atomic bombing of Hiroshima and Nagasaki was a betrayal of our claim to be a Christian nation and would some day exact stern moral punishment. That day may not be far distant, for ever since August 6, 1945, the Great Powers—Russia and the United States—have been caught in a desperate arms race of a nature hitherto unknown. It is a race to achieve what military men call "ultimate" weapons. By that they mean weapons capable of completely destroying an enemy. The hydrogen bomb is such an ultimate weapon.

Plans have long been forming for a worldwide observance of the fifth anniversary of Hiroshima next Sunday. Individuals such as John Hersey, Norman Cousins, the mayor of Hiroshima and Kagawa have tried to stir the public to the solemn significance of the approaching day. Peace organizations of all faiths have united in a Hiroshima 1950 Committee (513 West 166th St., New York 32) which has prepared programs for which it is hoped there will be a national demand. Despite the outbreak in Korea, where American troops are in action less than 200 miles from Hiroshima, these memorial services will be carried out as they have been planned. Indeed, they will probably be pervaded by an intensity of spirit deeper than could have been generated six weeks ago.

The people of the United States are in a mood for serious thought. If any of them had failed to grasp the seriousness of the situation in which the nation now finds itself, they should have been shocked out of their complacency by the President's message to Congress and radio address on July 19. Mr. Truman's tone was calm and reassuring. By the time he came to make his evening broadcast he was able to add to his own assurance General MacArthur's optimistic appraisal of the military prospects in Korea. Moreover, the President spared no effort to do what this paper has hoped he would do, namely, insist that in this Korean affair the United States is not acting on its own but as an agent of the United Nations. Yet the President's message and speech probably increased the apprehension of most citizens.

For the brutal realities behind the reassuring words the President used cannot be disguised. We are fighting at the behest of the United Nations, yes. But we are fighting virtually alone. The planes provided by Australia and the ships by Britain and Canada and one or two others have token value. But the costs of this "police action," which has already swollen to the status of a $10 billion war, will fall almost entirely on this country. To pay those costs in lives we must have all limitations taken off the size of our armed forces, the draft renewed, the reserves and national guard reactivated. To pay the material costs we must give the President power to control the output of our factories, control credits and, as needed, civilian consumption, and in general revert to the controls of the war period. Mr. Truman says that he will not reinstate price control or rationing unless inflation sets in. It is impossible suddenly to pour $10 billion in government purchases into the economy without producing inflation. So price control and rationing are just around the corner. Likewise, says the President, are sharply increased taxes.

So far, the nation has scarcely questioned the President's proposals. Congress may enact most of them into law before this editorial reaches our readers. But there must be many Americans who are asking themselves, Where is all this leading? Almost immediately, as they can see, it will turn their free-and-easygoing country into a state-at-war, with rigid controls on every hand and personal privations steadily multiplying. But beyond that? The President's message promised greatly increased arms aid for our European allies. Washington gossip, as this is written, says that he is thinking of such aid at the rate of at least $5 billion a year. If true, that would just about finish the Marshall plan as an economic recovery policy and put Britain, France and the rest on a U.S. military dole. Moreover, it does not seem credible that the $10 billion expansion of our armed forces will all be needed in Korea. It looks far more like starting an increase of our forces sufficient to engage any aggressor at any point on the vast perimeter of the communist world.

Here is a process which can go on for years. As Mr. Lippmann has been pointing out recently, Stalin has never committed his own Russian troops, and he need not do so for a long time to come. But by using satellites, as in the case of North Korea, he can touch off crisis after crisis in such spots as Indo-China, Burma, Persia, Yugoslavia and elsewhere. Every such crisis will increase our military costs—indirect as well as direct—and decrease our military potency. Yet President Truman told Congress that the expansion of our own forces and the building up of our allies' forces "at a higher level than we had previously planned" must continue "for a number of years."

A future of this kind—the Communists using satellites to probe, first here, then there, for weak spots on their perimeter; the United States rushing its forces and its funds first here, then there, to hold the line—would, we fear, slowly exhaust the material resources and the nerves of the American people. We would expect it to undermine our national steadiness of mind before it bankrupted our treasuries. Mr. Truman may envisage a long struggle of separate localized actions as in Korea when he talks about "a number of years," but we think the American public would demand a direct showdown with Russia before three years could pass. And this demand, we anticipate, would take the form of a vast and mounting cry for resort to the atomic bomb.

Already, the instinctive reaction of several members of Congress avid for the spotlight has been to demand that we drop atom bombs in Korea. No serious attention is being paid such outcries now, although they are widely

reported in the press and repeated over the air. However, the political and military folly of using atomic bombs in Korea is too plain to make that a genuine present danger. But what will happen after three years, with possibly Indo-China piled on Korea, the Philippines on Indo-China, Iran on the Philippines, Yugoslavia on Iran, and all the time with billions piled on billions and again on billions in a frantic effort to build up armies strong enough to hold the lines in western Europe? By that time, we fear, the frayed nerves of our people would give way in a national clamor to drop our bombs and thus bring the issue between us and the Cominform to a worldwide and final showdown.

Moreover, before the end of the three years we may have the H-bomb. William L. Laurence, the scientific expert of the *New York Times,* in a recent article has told us far more about the H-bomb than laymen still know about the A-bomb. ("The Truth About the Hydrogen Bomb," in the *Saturday Evening Post* for June 24.) Mr. Laurence was in on the experiments which produced the first atomic bomb explosion at Los Alamos. He rode in the plane which dropped the A-bomb on Nagasaki. He has received the Pulitzer prize for his later reporting of scientific matters. Presumably, therefore, he knows what he is talking about. He tells in simple words why Dr. Einstein was right in saying that, if a successful H-bomb is made, "radioactive poisoning of the atmosphere, and hence annihilation of any life on earth, has been brought within the range of technical possibilities."

Mr. Laurence shows how, instead of complete "annihilation of any life on earth," the scientists are now working to produce an H-bomb that will simply render "a large area [say a country the size of Russia] unfit for human habitation for months or years." He reveals that the principal hurdle in making the H-bomb is the cost of the "trigger" that will set it off. Scientists still do not know which of three possible kinds of triggers will work. One would cost only $4.5 million. A second would cost, at present prices, $132 billion. A third would cost more than $324 billion. If the speeded-up work on the H-bomb which President Truman has ordered shows that the $4.5 million trigger will work, then the temptation and the popular demand to resolve the crisis by using it against the men in the Kremlin will come soon. But there is a point of desperation at which no costs, however fantastic they now appear, will seem too high to pay for the services of an "ultimate" weapon.

Here are some factors to bear in mind as we approach the fifth anniversary of Hiroshima. It will be a hard day for many of us to live through—a day whose bitter reminders of mistakes made and opportunities tossed away will drive us to our knees. But our chief reflection that day should be on the end toward which we are moving if there is nothing ahead of our country but years of the sort of life sketched by Mr. Truman in his message. Therefore, is not Mr. Churchill right when he pleads for immediate action to negotiate a general settlement with the Soviet Union? But it is now the United Nations, and not simply the United States, which communist aggression has challenged. Therefore should not the United States, while it goes ahead to build up the forces with which it intends to carry out the U.N.'s instructions to turn back aggression in Korea, at the same time move through the United Nations to secure such a general settlement?

When Trygve Lie came back from Moscow two months or so ago general derision greeted the list of ten points he outlined as a basis on which, his conversations had convinced him, a general settlement with Stalin could be attained. But is not an effort of the sort for which Mr. Lie was trying to lay the preliminary groundwork to be preferred to stumbling on from one "police action" to another and another and yet another, until the public's patience is exhausted by the privations and regimentations of a war economy, until reason gives way to hysteria and in desperation we loose the most terrible weapons we have been able to contrive in a blind and raging hope that we can destroy more than can our enemies?

We are five years away from Hiroshima. We are five years nearer—what?

State of the World Council

HOW FARES the ecumenical ship launched at Amsterdam? What is the state of the World Council of Churches? It is now two years old. The recent Toronto meeting of its central committee supplied an answer to the questions. The ship which slid down the ways at Amsterdam is proving seaworthy. While it lost momentum in its first year, it has since recovered its pace. At Toronto it rode out the first storm of its brief career. (See The Christian Century, July 26, page 896). It did so without losing a man or a denomination overboard and without having its seams open. Moreover, it continued to move forward without having to take in sail. Today its crew serve their stations reassured by knowledge that their craft has earned the confidence of a large part of the world Christian community. Not a single denomination has withdrawn from the council, and others continue to apply for admission, so that it now includes 160 denominations with a membership of 160 millions.

This does not mean that the World Council has surmounted all its difficulties or that it may not yet founder on some hidden shoal. After two years it is clear that its greatest danger is an inner peril. There is regrettably too much evidence that some of the denominations which brought the council into existence are afraid of their creation and are determined that it shall be confined to its present outreach. It should perhaps have been anticipated that the strong assertion of the ecumenical idea which provided the dynamic for the formation of the World Council would soon produce an equally powerful counter-assertion of the virtues of various denominational and confessional heritages. Up to a point, this reaction provided a wholesome reminder that the denominations have only partially repented of their share of responsibility for the scandal of a divided Christendom. But that point was soon passed, and since that time entirely too many attempts have been made to present these heritages in terms which look more like unregenerate 19th century sectarianism than anything else. At one time during the Toronto meeting it appeared that the reassertion of this mood would imperil the future of the World Council. That it did not

do so is a testimony to the validity of the council's basis.

Far more serious in its effect is the steady pressure on the council resulting from the assumption that sectarian differences will continue to be the dominant force in church life. This has slowed down the expected growth of the council and has unnecessarily withheld resources needed to strengthen its influence. Worse than that, it has spread a spiritual blight over church life. It is to be hoped that this state of affairs will soon produce its own counter-reaction. This it is likely to do when members of the churches become aware of the significance of what some of their church leaders are trying to do. If that happens, next year the general secretary of the council will not be compelled to report, as he did this year: "Any further progress must be qualitative rather than quantitative. We have now reached a stage in which, with regard to our membership, our financial resources and our organizational structure, we have gone as far as we can expect to be allowed to go during the first stage of our journey."

Membership in the World Council does not imply that the denominations have fenced that area of their relationships off from the leadership of the Holy Spirit. Denominational representation in the World Council does not imply that the function of church representatives on council committees is to limit the council, to restrict its resources, to put blinders on its vision. Fortunately, only a minority of the delegates at Toronto acted as though their dominant purpose was to hedge the council about with artificial barriers to its growth. The majority responded again and again to the clearly evident challenge of great new opportunities of service to religious liberty and spiritual advance which are opening before the council.

The outstanding illustration of this response to the leadership of the Spirit was related to the highly important work of the Christian Committee on International Affairs, a joint project of the World Council and the International Missionary Council. This committee has, in spite of extremely limited resources, rendered great service to religious liberty in many countries and in the United Nations. Having demonstrated its usefulness to Christian missions and to all the churches, it received a strong vote of confidence in the allocation of larger resources for its indispensable work. Unfortunately, it must be added that the assumption is widely held that the total budget of the council must remain virtually static.

At this point the council is involved in a situation which needs to be more widely understood. General Secretary W. A. Visser 't Hooft said to the central committee that "it would seem that for some time to come we must work within the framework of the budget accepted by the first Assembly, for this has proved to be the amount which the churches can actually raise for their common task." In other words, it must continue to operate on the inadequate sum of about $350,000 a year, exclusive of interchurch aid. A major reason for this is that the churches of the United States are providing around 80 per cent of the budget, and this is regarded as too high a proportion. During the discussion at Toronto, strong pressure was applied to the non-American churches to bring their share of support up to 30 per cent. It is hoped to attain that figure by 1953, when the next Assembly meets. Dr. P. O. Bersell, president of the Augustana Lutheran Church, made the point, which was supported, that the American churches should continue their contributions on the present level. They can do this and can increase their contributions, as many desire to do, if the budget as a whole is increased. This must be done if the council is not to slow down to a static institutional pace, if it is to continue its prophetic mission.

What effect have the attacks which have been made from outside the membership of the World Council had on its development? At this moment, no clear answer can be given. In two years, attacks which have ranged from irresponsible criticism to downright lies have produced no defections and have not blocked, although they may have retarded, the council's growth. They have not prevented the council from carrying on a highly significant worldwide ministry in such a way as to merit the growing confidence the council enjoys. And they have not kept bodies of Christians who are outside the membership of the council, including many theologically conservative denominations and associations, from displaying interest in its work.

In the past year vilification of the ecumenical movement by fundamentalists who make the creation of schism their calling has wrought havoc on some mission fields. The funds for this church-wrecking enterprise have come largely from the United States. It is estimated, for example, that these sources supplied $50,000 for the single unsuccessful effort to disrupt the Bangkok conference. It would seem that the churches of America ought to take as their special responsibility the counteracting of a schismatic movement originating in this country, since it preys upon churches which are already in being rather than seeking to do mission work among non-Christians. Meanwhile it is reassuring to note that the World Council is displaying an increased vigor in correcting false impressions and in replying to misrepresentations. It can do more if it is given the resources for an adequate program of public relations.

A major impression created by the recent annual meeting of the central committee of the World Council was that here is emerging, in the providence of God, a Christian institution where the major questions affecting mankind and the world Christian community must periodically be asked and if possible answered. These annual assemblies of the most inclusive Christian body on earth by their nature invite such discussion by the leaders of the churches. So in this week at Toronto the representatives of the Christian community considered the Korean crisis, the situation in Indonesia, the issues created by Roman Catholic and Islamic dominance in certain areas of the earth. They confronted the race question in its bearing on the Christian faith and political relations, with special reference to South Africa. They worked out a clearer statement of the basis on which churches cooperate in the ecumenical movement, considered what the churches can do to bring the peoples of Europe closer to one another, and devised ways of continuing interchurch aid.

They did all this and much more in the light of their acknowledged allegiance to Jesus Christ and their dominant desire to make him known throughout the world. The fact that the World Council of Churches, working two short years in a world in turmoil, has become such an instrument of reconciliation, that in spite of its limitations it is growing from strength to strength, is surely something for which we can all thank God and take courage.

This Is the Seventh in a Series of Twelve Articles Written by the Editors Of The Christian Century on Successful American Churches As Named by a Nationwide Poll of Protestant Ministers

Great Churches of America

VII. Olive Chapel Baptist, Rural Route 3, Apex, N. C.

WHAT DOES it take to make a great rural church? A distinguished record of Christian achievement would help, and Olive Chapel Baptist Church on Rural Route 3, Apex, North Carolina, has that. A model program of current development, a strong membership and a highly trained ministry would be assets, and Olive Chapel has those. A deep and steadfast devotion would be essential, and this church has that, together with a sturdy independence which makes it work out its own problems in its own way. It does not have an unusually large, wealthy or influential membership; it lacks a big staff, a cathedral-like shrine. But no visitor to Olive Chapel will wonder long why the ministers of this country named it as one of the four great rural churches of America in the interdenominational poll taken by The Christian Century late in 1949.

Olive Chapel, as it is locally known, stands in the open country about twenty miles southwest of Raleigh, the capital of North Carolina. Its members are mostly tillers of small farms on the rolling face of the Piedmont plain. Their homes are modest. Many are unpainted. Their barns are generally small and sometimes ramshackle. While the people are more prosperous than formerly, there is not a wealthy man among them. But they have a quality of life which stands in luminous contrast to the materialistic standards of a commercialized and urban society.

One Hundred Years of History

From its organization just 100 years ago, this has been a successful church. It was first called Olive's Chapel, from the name of a family prominent in its establishment. Eleven men and women living in the neighborhood started the church on their own initiative. They built a crude frame chapel for the worship of God and raised up a ministry from among their own number. They started and maintained a school for the education of their children. They resolutely applied democratically conceived standards of Christian behavior to themselves through the discipline of the church, and so transformed a rough, illiterate population of pioneers into a well behaved and well educated community.

The consequence was that as long as forty years ago Olive Chapel was recognized as outstanding among the churches of the Southern Baptist denomination in North Carolina. (North Carolina now has 2,914 Southern Baptist churches, of which 1,861 are in the open country.)

Olive Chapel Baptist Church, which is located in the open country a half-hour's drive from the capital of North Carolina, was chosen in The Christian Century's poll of 100,000 ministers as the rural or small town church most worthy of study in the southeast quarter of the nation. This includes the following states: Kentucky, West Virginia, Virginia, North Carolina, Tennessee, Mississippi, Alabama, Georgia, South Carolina and Florida. Other rural churches frequently voted for in this area were the Steele Creek Presbyterian, on Rural Route 3, near Charlotte, North Carolina, and the Big Lick, Tennessee, Presbyterian parish.

Thirty years ago the pastor then serving this church won national acclaim. Ten years ago, when the church building burned down one Sunday morning at a time when the congregation was without a minister, the people built another, planning it with such wisdom that it still stands as a model for the entire region. In October 1950, when it observes the centenary of its founding, Olive Chapel is to have its remarkable story told in a book.* Through this century of its life the initiative, vision and competence of its lay leadership have been outstanding.

Church and Community Center

Olive Chapel is located on the old Durham-Fayetteville road six miles west of Apex. Members spend a considerable amount of time keeping their nine-acre church center in condition for maximum service. At the heart of these landscaped acres, on high land beside the curving road, stands the stately brick church, its white pillars accenting a Georgian design. To the southeast lies the church cemetery, in which many are buried whose voices blended in the singing schools of an earlier day. Across the road to the east are an older cemetery and a large community house equipped for church dinners, socials, games and all the group affairs of a modern farm neighborhood. North of the church stands the eight-room parsonage, surrounded by trees and a garden. In a meadow to the west is the church athletic field, from which the shouts of neighborhood ball games are often heard. A neat house for the sexton completes the center.

Olive Chapel demonstrates that rural people whose ancestry goes back to Anglo-Saxon origins can develop and maintain the institutions of religion as well as anybody else. The members of the two rural churches previously discussed in this series on American churches are chiefly descendants of 19th century immigrants from Germany. These churches at Freistatt, Missouri, and New Knoxville, Ohio, for at least two generations considered the German language and certain other elements of German culture important to their religious life. Perhaps they were right. But such elements are not now indispensable, as their own recent development and the vigor of Olive Chapel show.

Most of the people who worship at Olive Chapel trace their ancestry to English settlers who came to this country before the

*Biography of a Country Church, by Garland A. Hendricks, to be published by Broadman Press, Nashville, Tenn.

Revolution. James Olive, from whom the church and the community get their name, was born in England in 1720. He was apprenticed to a leather-worker. At the age of 20 he came to America, working his way as a deck hand on a sailing ship which landed in New York. Attracted by stories of life in the south, he drifted down to Virginia and then to North Carolina, plying his trade as he could. After a short-lived attempt at cotton farming, he bought land on the ridge in the southwest part of Wake county. The principal town of this county was named after Sir Walter Raleigh, who made unsuccessful attempts in 1585 and 1587 to establish settlements in the state. The first permanent settlements came about 1660 in the coastal area, 200 miles from Olive Chapel.

James Olive married, had seven sons and two daughters and, with other people who came down from the north bringing no more capital than their physical endurance, began to develop the country. His sons took part on the side of the Continental Congress in some of the battles of the Revolution, North Carolina being the first state to instruct her delegates in the Continental Congress to vote for independence. With few exceptions, the English and Scotch-Irish who made up much of the population of North Carolina had little difficulty in deciding on whose side their sympathies lay. Like James Olive, they or their immediate ancestors had not only suffered want in the old country, but had felt the injustice of policies which were designed to keep them in poverty in the new. Even more keenly, they resented the English denials of religious liberty.

Ancestors Were Dissenters

A considerable share of the poor people who settled North Carolina, particularly the Piedmont region, before the Revolution were dissenters. So firmly did they resist the determined efforts made by the lords of the colony between 1701 and 1776 to impose the Established Church of England on their little settlements that at least two governors said the religious was a more important factor than the political in bringing on the final break in that province. What the ministers of the established church thought about their nonconforming neighbors was shown clearly enough by Rev. James Reed when he wrote in 1760: "A great number of Dissenters from all denominations came and settled amongst us, from New England particularly; Anabaptists, Methodists, Quakers and Presbyterians; the Anabaptists are obstinate, illiterate and grossly ignorant; the Methodists ignorant, censorious and uncharitable; the Quakers rigid but the Presbyterians are pretty moderate, except here and there a bigot or rigid Calvinist. As for Papists, I cannot learn there are above nine or ten in the whole county. I have estimated the number of heathens and infidels to be about one thousand."

The Quakers got a head start in the state, with the visits of William Edmundson and George Fox in 1672. In the early provincial councils they generally had a majority, except when they were disqualified because they refused to take loyalty oaths to Queen Anne or some other ruler. The first known Baptists arrived about twenty years later. Because of their refusal to pay tithes for the benefit of the Church of England or otherwise to carry out the law relative to the Establishment, the Quakers for a time found themselves at the head of a resistance movement which included Scottish Presbyterians, Irish Catholics, French Huguenots, German Lutherans, English Baptists and others. This led to armed strife, known as the Cary rebellion, as early as 1711. The outbreak, which came after several years of quarreling over the church issue, was put down by English troops sent from Virginia. The Establishment became temporarily ascendant, but debate continued. Later the Presbyterians took the lead, since they had less difficulty in getting recognition for their congregations than the Baptists did. By 1776 liberation from the Church of England was a major element in the colonists' determination to gain their freedom from the English crown. The Baptists had grown and produced leaders as well as mass support for the demand for religious liberty when the final test came.

Baptists Oppose State Church

North Carolina set up its first independent provincial congress in 1774. At its fifth meeting, held at Halifax in late 1776, the congress adopted a constitution. Article XXXIV of that charter is said to have been written by Henry Abbott, a Baptist minister who was a member of the convention. "There shall be no establishment of any one religious Church or Denomination in this State in Preference to any other," it read; "neither shall any person, on any pretence whatsoever, be compelled to attend any place of worship contrary to his own Faith or Judgment, or be obliged to pay for the purchase of any Gleve, or the building of any House of Worship, or for the maintenance of any Minister or Ministry, contrary to what he believes right, or has voluntarily engaged to perform; but all persons shall be at Liberty to exercise their own mode of Worship, provided, that nothing herein shall be construed to exempt Preachers of treasonable and seditious Discourses from legal trial and Punishment." The last clause was addressed to the Church of England pastors who had not returned to the mother country ahead of the storm.

North Carolina in 1787 refused to ratify the federal Constitution, on the ground, stressed by Abbott, that it lacked a bill of rights. The state assembly then drew up a "Declaration of Rights," based on twenty articles taken from the Virginia bill, to which they added six of their own, and called on Congress to enact them. When that body complied by approving the Bill of Rights, the first article of which provided for religious liberty, North Carolina adopted the federal Constitution in a meeting at Fayetteville, a town about 50 miles south of Olive Chapel, on November 21, 1789.

The first church was not built at Olive Chapel until 1850, but this struggle, in which their ancestors took part, had not been forgotten. It is still a factor in the rugged independence which North Carolina Baptists occasionally display. By this time the hills were pretty well settled and many fields had been cleared among the tall pines for corn, tobacco and other crops. The people would sometimes travel as far as forty miles to revival meetings, but a good many were disturbed that they were compelled to raise their children in a community without church or school. On the ridge near where the church now stands a stretch of level road was used each Sunday as a track for horse racing. Less than a mile down the road there

was a tavern, appropriately named New Ruin. Track and tavern had a bad influence, attracting to the community a wild and lawless element and corrupting its own people.

Church Established by Laymen

The demand grew for a church of their own, and in the autumn of 1850 eleven people met at the rude home of Ensley Council and, with a prayer for God's blessing, constituted themselves a church. The preamble of the constitution they adopted read: "We, the Baptist Church of Christ at Olive's Chapel, feeling the great importance of Christian union and knowing from experience that two cannot walk together except they be agreed, adopt the following principles for our government, upon which we covenant and agree to hold together." The articles of agreement confessed faith "in one triune God," in "total depravity and recovery alone by grace," in Sabbath schools, missionary societies and the preaching ministry as means "designed by Almighty God to make fallen man sensible to his lost and ruined state and to lead him to Christ for conversion," in baptism by immersion, in the final perseverance of the saints and in the Bible as "our only guide to faith and practice." Five persons were converted that day. Before the congregation rounded out its first year, it had 2 deacons and 34 members. The men built a "meetinghouse" seating 100, fashioning it from their own timber with their own hands. Meetings were generally long, so they dug a well. The chapel stood across the road from where the church now stands. It was near the present site of the community house.

One of the organizers and the first pastor of the church was Johnson Olive, a farmer-preacher who contributed materials and work as generously as he gave his spiritual leadership. The surnames of other charter members were Council, Beckwith, Ragan, Goodwin, Mills, Moore, Lawrence and O'Daniel. In the membership of the church today there are 20 Olives, 15 Ragans, 107 Goodwins, 33 Millses and 20 Lawrences. There are no Councils, Beckwiths, Moores or O'Daniels. Today's church membership of 555 ranges from Arthurs to Yateses. The members' Anglo-Saxon origins are evident in names like Barker, Clark, Dawson, Eakes, Franklin, Gurley, Hinton, Holland, Jenks, Johnson, Kelly, Logan, Mason, Overton, Poole, Ragan, Seagroves, Tuck, Upchurch and Wimberly. These surnames are mostly of families which have a number of persons on the church roll. Some of them have been found on the list of church members since the first year.

Ahead of the City

Olive Chapel has never wavered from its soundly evangelical faith, but it expresses that faith in modern and contemporary ways. In this respect it stands in sharp contrast to some prominent city churches of its denomination, whose members look back with longing to their rural origins. This homesickness for scenes of long ago and far away often fastens upon city churches an expression of religious life which is not only out of place in southern cities but would also be viewed with impatience in many progressive communities in the rural south of today. Olive Chapel is the dynamic center of one of these progressive communities.

As with other successful rural churches, the bounds of the community and of the congregation are practically identical. Most of the people in an area of around seventy square miles, which has no other church, are members. On Sunday morning the parking area in front of the church is covered with an acre or more of automobiles, and most cars come well filled with children and older people. The Sunday school, which meets first, has an enrollment of 416 and an average attendance of 224, with adults as numerous as children. Each department has its own auditorium for worship as well as neat rooms for each class. Nearly everybody goes to the church sanctuary afterward for morning worship. The people enjoy particularly the music of their modern electric organ, played by Mrs. Nellie Goodwin, and the short, earnest sermons by Garland A. Hendricks, their young pastor. Before and after church they engage in the immemorial rural custom of visiting, inside the building or outside on the sloping lawn.

Many-Sided Group Life

Olive Chapel is not a one-service or a one-day-a-week church. On Sunday evening its Baptist Training Union meets. This organization for training and service enrolls 98 persons, ranging from small children four years old to men and women of ripe maturity. It has the high average attendance through the year of 61 per Sunday. On the first Sunday evening of each month there are meetings of the 50 men of the Baptist Brotherhood and of the 115 women of the Missionary Union. Through the week there may be meetings of the 120 children in the vacation Bible school, the two choirs or several of the 25 committees which divide the work of the church between them and the Sunday school teachers. These activities are in addition to trips to young people's, denominational and other conferences, and to picnics or ball games and church suppers held on the church grounds. And of course they do not include gatherings on soil conservation, 4-H club business, the Grange or home demonstration clubs which meet at the community house, and other enterprises concerned with making a living and living a good life in a modern rural community in North Carolina.

During the past seven years, since Mr. Hendricks has been its pastor, Olive Chapel's membership has contributed an average of $13,400 a year to all church purposes, of which between $4,000 and $5,000 goes to missions. The membership of the church has not grown substantially for twenty years because it then began to include practically all the people in its stable natural constituency and still does so. But twenty years ago, in the flush year of 1929, its contributions for all purposes were less than $5,000. Fifty years ago, when it already had 320 members, the church gave less than $500 to all causes, including the stipend paid to its pastor. Today the minister's salary compares favorably with the compensation given to many city pastors. The church sent its pastor to Europe in 1947, and he used the opportunity to good advantage in visiting nine countries of western Europe and studying rural life in the Scandinavian lands. He also attended the meeting of the Baptist World Alliance in Copenhagen. Earlier the church gave its minister an automobile. Not long ago it bestowed upon its choir director a grand piano in recognition of two decades of service.

Part of the reason for the increased generosity of the

church is that farm income has increased. At Olive Chapel the people have shared in the general rise of returns to farmers during the war and postwar years. The church helps by creating an atmosphere favorable to improvement in production and living standards. The pastor has a good deal to say about the duty of faithful stewards to conserve the land. He lists among the sins of which frontier evangelists never heard, mining the soil and wasting the timber. He exalts the virtues of cooperation, contour plowing, terracing the hillsides, building check dams, soil testing, scientific fertilizing and diversification of crops. One morning recently, when an editor of The Christian Century heard him preach on the text, "Be ye steadfast, immovable, always abounding in the work of the Lord," he reminded his congregation that the same seriousness of purpose and all-out commitment which marked their conversion should continue throughout their Christian lives. Steadfastness, he said, requires dedication and advance planning to meet contingencies. Abounding in the work of the Lord demands improving the community as well as disciplining one's self, opposing the inroads of exploitive liquor and gambling interests, and working for good schools, adequate recreational facilities for the young, a stable economic base through good farming. All this, he said, must be our free and willing gift to the Lord, our consecration of life to his service.

One of the deacons of the church, a member of the Olive family, is a district soil conservation expert and an employee of the United States department of agriculture. He ably supports the pastor's efforts to get farmers to think of the future of their children by testing and classifying the soils and building them for permanent fruitfulness. He helps farmers make out soil maps and plans for each field. He says that there are at least 20 new ponds within two miles of Olive Chapel, built in recent years to conserve the rainfall, to stop erosion, to supply fish for the people and water for the dairy cattle, and that the number of such ponds is steadily increasing. Farms hereabouts average around 100 acres per family and are valued at $100 an acre. Through improved methods, people can make a better living on one-fourth as much land as they formerly required, even though earlier farming customs nearly ruined much of this part of the country.

Outreaches of Rural Ministry

The minister of Olive Chapel practices what he preaches about community service as unto the Lord. His study shelves display 200 recent books on agriculture and rural life. He is chaplain of the state organization of the Grange, an enlightened farmers' organization, whose local chapter uses church facilities. He is chairman of the Apex school board, whose consolidated district includes the Olive Chapel neighborhood. For some time he was chairman of a rural church committee of the state convention of his denomination. He has served as a member of the board of directors of the North Carolina Rural Institute and for some time wrote for a Greensboro farm paper. He is a friend of Governor W. Kerr Scott of North Carolina, whom he came to know when Scott was state commissioner of agriculture. Representing the Grange, he testified before the public commission which helped determine the policy of North Carolina in regard to paving and maintaining roads. He worked successfully to get improvements made on the roads serving his own community. In March 1950 he delivered a series of lectures on the rural church at Central Baptist Seminary, Kansas City. In 1949 he was named "rural minister of the year" by the *Progressive Farmer,* a paper with a circulation of over a million, whose editor, Dr. Clarence Poe, lives in Raleigh. His reward was an expense-free three weeks' course at Emory University, Atlanta. He is a member of the social service commission of the Southern Baptist Convention and of the executive committee of the state Baptist convention.

One might search for a long time to learn whether the church is progressive because it has this kind of pastor, or vice versa. The fact is that church and pastor are suited to each other, speak the same language, serve the same high purposes. Hendricks makes no secret of his identification with the people, and they reciprocate by taking delight in and making possible his wider public service. The pastor majors in work with Olive Chapel young people, by making their recreational activities an opportunity for Christian ministry. But this community is one which for a long time has been concerned to give its young people opportunities. One of its members told The Christian Century that a quarter of a century ago, in a few years' time, more than 80 young people from Olive Chapel were sent to college through great sacrifice. The visitor is frequently told that some people of the ridge have long been reputed to prefer education for their children to paint for their houses or clothes, cars or even food for themselves.

The Church as Educator

This concern undoubtedly goes back to the very beginning of the church. Within a few years after its humble beginnings, a schoolhouse was built near the church by Johnson Olive. For the next half-century, in spite of the Civil War and its terrible aftermath, the church helped him and his successors as schoolmasters to bring education to the children of the community. The school was run on a fee basis long before the county or state was able to take it over. It was not a parochial school in the strict sense, but as a private enterprise in education it undoubtedly received an essential impetus from the church. The training was always given a distinctly religious accent, and so deepened the ministry of the church. Before the state finally assumed full responsibility, Olive Chapel school had three teachers and was preparing young people for college.

As long ago as the First World War, Olive Chapel received national publicity as an effective rural church. Articles describing it appeared in both the *Country Gentleman* and the *American Magazine.* Part of the reason was the remarkable 33-year ministry of William S. Olive. This son of the Olive Chapel community attended Wake Forest College and had two years in Southern Baptist Seminary in Louisville. Until he reached 36 years of age, he lived on a farm in the community and preached in various churches in the surrounding countryside.

In 1894 William Olive accepted a call to give quarter-time as pastor to his home church. His salary: $150 a year. It took ten years to bring the church to recognize its need for half-time service and eleven years longer before he was called to full-time work at $900 a year. Meanwhile, in 1910 the church became the first rural church in the

Southern Baptist Convention and the first church of any kind in North Carolina to attain the "Standard of Excellence, Class A, Grade 1" set up by the Sunday school board of that denomination. This required that the church have a school fully graded from cradle roll to adults and a teacher training class with teachers meeting the required level of knowledge and competence. Pastor and people worked hard to bring Olive Chapel up to the mark. The results are still visible, since even the oldest members still think of the educational task of the church in the progressive terms first advocated among them by William S. Olive.

Well Deserved Attention

Such a grading-up of its educational effort brought citations to the church from all over the south. Since its records, which were complete from the beginning, had been transferred to Wake Forest College, writers began to make use of them when the church gained denominational fame. Some of these articles came to the attention of the *Country Gentleman* and resulted in the appearance of the first article on Olive Chapel in a national magazine. Later many of its sons who had gone overseas in the war were thrilled to find in the *American Magazine* an article entitled, "An Ideal Country Preacher." It was the story of their pastor and church. "Rural leadership, born of 'one of the boys of the community' and a passion to preach the simple gospel of repentance, have produced wonderful results in church upbuilding," it said. "There is not an illiterate child of school age in the community, not a pauper in the vicinity; only four tenant families hold membership in the church and no neighbor in sickness is neglected. Temperance and morality are definite parts of this church's constructive program. . . . Nor is Olive Chapel inactive in the maintenance of its material prosperity. Its program is both sacred and practical." A generation and two wars later, the story is similar. This church goes from strength to strength. William S. Olive carried on until age and failing health finally forced him to resign in 1926. His last work for the church was to help build a parsonage for his successor, who could not live on his own farm as Olive had done.

Pastor a Carolinian

In the years which have followed Mr. Olive's retirement, the church has continued to have excellent pastoral guidance. Its present minister has made the best of a notable heritage. Garland A. Hendricks is now 37 years old. He comes from a farm family of small means and grew up in the Macedonia Baptist Church about sixty miles northeast of Olive Chapel. He was converted in a revival meeting at the age of 12 and the following year decided to become a minister. He worked his way through Wake Forest College, preaching part of the time at his home church and at other rural chapels. After graduating in 1933, he taught a rural school for $65 a month and preached for a year. Then he entered the Southern Baptist Theological Seminary at Louisville, again working his way and graduating in 1937. Two weeks later he married Estelle Dabbs, a Louisville student from South Carolina. They decided to cast their lot with rural churches, "so numerous, so much in need of trained leadership and so much neglected by denominational leaders." For shepherding four such churches in North Carolina, he received a salary of $1,360. To keep from falling into a rut, he and his wife decided to sacrifice other things in order to attend meetings, subscribe to good papers and read at least two good books a week.

By 1940 he had started writing for denominational and farm papers and had moved to Knightdale Baptist Church, a full-time village charge in the same county where Olive Chapel is located. An attack of rheumatic fever about the time their second child was born laid Hendricks low for a while but brought a new kind of assurance to a life whose experience had made illness a synonym for economic disaster. He discovered that "when the members of a church love someone they will not let him suffer for life's necessities nor will they let him lack for sympathy and love. Some of my worries about life left me, never to return." He started a campaign to get some recognition for the convictions and needs of rural churches in the North Carolina convention of his denomination, and was made chairman of a committee. This did not have the usual effect of disposing of the matter. He and his colleagues went to work on a report which has begun to produce a changed attitude toward ecclesiastical country cousins.

A Better Deal for Rural Churches

In 1948 Hendricks turned out another special study. It started with the assumption that "the convention should be a representative democracy doing the will of the 600,000 Baptist people of North Carolina." The report showed that 93 persons occupied the 119 places on eight important boards and committees of the convention, and 86 per cent of these places were filled by ministers, who make up four-tenths of 1 per cent of the membership. Only 3 per cent of the convention offices were filled by persons living in the country, although over 60 per cent of the Baptists in the state live in the country and small towns. "One whole region, comprising several Baptist associations in western North Carolina, is not represented on any of the eight boards and committees studied." Since then rural churches are getting a much better deal. Wake Forest College started a course in rural church administration, which the Olive Chapel pastor taught for two years until a full-time man could be secured. Other changes are occurring.

But this runs ahead of the story. Hendricks accepted a call to become pastor of Olive Chapel in 1943. The next year, after getting acquainted, he presented a six-year program of work which the church adopted. It was concerned with the development of spiritual life, the strengthening of church organizations and the improvement of physical equipment. This program is nearing completion. Under the first head, the church has increased the number of homes having family worship and the number of tithers, but has not attained its goal of universal participation. It has succeeded in having a revival meeting each year. It has established junior and senior choirs and has brought gifts for others close to 50 per cent of all contributions. Under the second head, nearly 90 per cent of resident members take part in its work. A smaller proportion study the Bible. Each organization sponsors a study course. About 60 per cent of the adult members study the world Chris-

tian mission and the church has a vacation Bible school every year.

The goals for physical improvement have been more nearly met. The church debt of $8,500 was paid in 1945 and a new organ bought and paid for. Briars and unneeded trees have been cleared from the church center. Shrubbery and grass have been planted. The parsonage has been screened, renovated and modernized. Fruit trees have been planted, a deep well dug. A sexton's house was built, the community house improved for winter recreation, a power lawn mower bought and an electric water cooler installed. Pianos and other equipment for the Sunday school have been added, and filing cabinets installed in the pastor's office.

A new garage and woodshed are yet to be built. After investigating the cost, the church gave up the ideas of installing air conditioning and setting up its own broadcasting station. It still expects to acquire motion picture equipment. In recent weeks the congregation raised $2,771 to beautify its sanctuary in preparation for the centennial. Many of its people are looking forward with anticipation to the publication this fall of *Biography of a Country Church*. Their pastor, who is a competent literary craftsman, has worked three years on this 200-page volume. He has had the advantage of working with records which have carefully been kept throughout the century and with people whose memories span lives lived in a community where their ancestors lived before them. Mr. Hendricks' work in this book was of great help to The Christian Century in its study of his church.

Neat Rural Housekeeping

The effects of the many-sided ministry of the church are evident throughout the community surrounding Olive Chapel. Seven out of ten hill farmers now practice contour plowing to stop erosion. So many check dams have been built that one often sees fishermen proudly carrying strings of fish or hopefully watching a cork on a pond. All the farmers use fertilizer and three-fourths of them plant cover crops to build up the land. Men meeting at the church talk about the relative merits of lespedeza, kudzu, sericea and crotalaria—leguminous crops which rebuild worn-out fields. Over half the farms are terraced and on the steepest hills strip cropping is practiced. There are many more pastures than formerly, for farmers have discovered that this land will support one dairy cow per acre if it is rightly handled.

One farmer, who was bankrupt in the thirties, told The Christian Century that he dates his comeback to prosperity from the time when he began to use conservation methods instead of trying to wring every last cent out of his land by growing cash-crop tobacco. This man and his nephew recently left home one morning, drove 25 miles to the Raleigh-Durham airport and flew to Chicago. There they bought 16 Holstein milch cows and arranged for their shipment to North Carolina. They were back home that night. He makes a good living for his own family and four other families on 125 acres, and he believes that his present method of farming is good religion as well as good husbandry.

Ralph A. Felton, rural church expert of Drew Theological Seminary, visited Olive Chapel and described it in an article in the *Progressive Farmer* for February 1949. Referring to it as "a great country church," he listed seven reasons for its success. Said Dr. Felton:

> 1. This church has had long pastorates. Since 1850, the average length of time each pastor has stayed has been ten years. The longest was 33 years. Just as sharecroppers who move every year wear out the soil, so migrant ministers stunt church growth. But not here. The ministers of this church have stayed and the church has grown.
>
> 2. This is the only church in a community of 70 square miles. It did not have to use up its energy or waste its religion keeping ahead of another church. A second church in a rural community is like a mortgage on the farm. It uses up the savings. This church had no competition. Its program has been community-wide.
>
> 3. This church has succeeded because the pastor, church leaders and the members have preached and practiced the proper care of the soil as a religious duty.
>
> 4. It has cared for its youth. It has trained young people as well as saved old sinners.
>
> 5. The pastor and the people have provided wholesome social life right here at home. It takes more work to do this than to condemn commercialized amusements in some distant city. But it pays better dividends.
>
> 6. The building and equipment are adequate to house the religious program here.
>
> 7. These pastors, living among the people, have been able to interpret religion in terms of farm life. The first six pastors who served from 1850 to 1926 were all from the immediate neighborhood. Here life is a unit. The church is the farmer's most loved institution.

When The Christian Century talked with Governor W. Kerr Scott at the state capitol in Raleigh, he was delighted to learn that this church was being studied. "The Olive Chapel Baptist Church is a model," he said. The governor, a Presbyterian, said that the reactivation of the rural church is necessary to the preservation of American civilization. Church people and their denominations have got to see this, he declared, and undertake to create other churches as effective as Olive Chapel all over the land. "Government cannot do that job for them," he said. He pointed out that the proportion of home-owned and owner-operated farms is higher in North Carolina than in any other state.

As a churchman, Governor Scott said that the general weakness of the rural church is a major problem in the rehabilitation of rural life. He maintained that the great movement now going on to make adequate the physical facilities of rural life is handicapped by a retarded church, which is failing in its job of creating spiritual guidance for the community. He declared that every properly located rural church needs a full-time minister and said: "The absentee minister is a greater curse than the absentee landlord." This is not the minister's fault, but the system's. The governor complimented Hendricks, who was present, and freely declared that when the chief executive has a speech to make where he can put in a good word for the rural church, he calls on this Baptist pastor for suggestions as to what he should say.

Will Denominations Let Rural Churches Live?

Olive Chapel is a powerful church, as we have seen, because it is identified with its community. It stands as proof of the ministry the church can render when it accepts its community mission and is given opportunity to carry

it out. A study which Hendricks made in 1948 concludes with words from Arthur Morgan's *The Small Community* which are appropriate here: "In modern times the small community has played the part of an orphan in an unfriendly world. It has been despised, neglected, exploited, robbed. The cities have skimmed off the cream of its young population. Yet the small community has supplied the lifeblood of civilization, and neglect of it has been one of the primary reasons for the slowness and the interrupted course of human progress. It is high time that the fundamental significance of the small community be recognized."

We would add only that the central factor in the rehabilitation of the small community, as Olive Chapel shows, is the rural church. Its revival waits on the awakening of the Protestant conscience. The Southern Baptist is not the only denomination which has "despised, neglected, exploited, robbed" rural churches and their communities. Indeed, the recognition it has extended to Olive Chapel and to other rural churches suggests that it is already bringing forth the fruits of repentance. It still has a long way to go, and others have a longer, before they can be said to honor, nurture, build up and do justice to the rural community and its church. Not until that road has been traveled can it be said that the denominational system is justified by its contribution to the Kingdom of God.

A Sabbatical Year

EDITOR THE CHRISTIAN CENTURY:

SIR: Did you ever have a sabbatical year? Don't take one, particularly if your Board of Simon Legree Overseers offers it to you. Talk about the Greeks bearing gifts! The sabbatical year is a delusion and a snare, a polite fiction to disguise the fact that someone is giving you the heave-ho. You get the rest—so do they.

It is a time-honored ecclesiastical device. A church or a church conference grants a sabbatical leave to a man when it can't find any other place to put him down. Bishop Francis J. McConnell once gave his version of what might have happened to the prophet Amos if he had come up for appointment before the cabinet of a Methodist conference. (If Bishop McConnell had not been foreordained to be a prophet of the Lord, he would have made a top-flight humorist. Why hasn't the Lord endowed more of his prophets with a sense of humor?) The bishop dramatized what the district superintendents might say about Amos: "A good man. Oh, definitely, a good man! But, unfortunately, somewhat lacking in suavity. Not tactful enough for First Church, or Paradise Avenue." So the conclusion would be to give him a sabbatical year.

Just the same, there is a lot to be said for granting a sabbatical year to some people and encouraging them to travel—the farther the better.

I'd like to give a sabbatical year's rest to all radio announcers who get chatty and jovial before 8 a.m. Breakfast with the family at that untimely hour is tough enough, with a day looming ahead to be devoted to amassing bills payable, without the chirping cheer of "Breakfast with the Joneses."

And, while we're thinking of radio, how about recognizing the unremitting industry of Walter Winchell with a year's leave of absence? He works so hard I fear he may have a breakdown. He might go to Bermuda and sit on the beach, or to Tierra del Fuego. If he wanted to take Fulton Lewis, Jr., along for company, that would be all right with me. For entertainment they could broadcast to each other.

Makers of all kinds of "killer toys" for children deserve a year's absence from our midst. They have made a big contribution to the "jubilant delinquency" now plaguing us.

A year of rest and absence to all the maniacs who blow their automobile horns whenever the car ahead is stopped by a red light or a traffic tangle. They could choose their place of leave. Alcatraz would be good—I hear they have sea breezes there.

But above all I wish—for very different reasons—I could give a sabbatical year of rest and joy to those thousands of man's, and woman's, best friends, the postmen of America. A year's leave, not to get rid of them but to reward them for astounding loyalty and skill. What a friend the postman is, especially when he brings unexpected checks and Christmas presents, or The Christian Century (Adv.). They should be provided with a hammock, overlooking a lake, where they could stretch out in their stocking feet, and not walk a step, except to the refrigerator. How about starting a campaign?

Yours,

SIMEON STYLITES.

P.S. The boss has just suggested that I take a sabbatical.

VERSE

Realization

MOON is the doorstep to my house of sky.
The walls are naked and the floors are bare.
No footstep flickers on the vacant stair,
No presence breathes its pungence—
Save for Thee.

The sun, my hearth, has burnt its ash to clay.
No galaxy can force a weakening spark,
No vine of stars trail on the roof its mark.
Love left with life, and life went far away.
Now all is empty, ended, dull and dark,
Fled to a cold forever—
Save for Thee!

EDITH LOVEJOY PIERCE.

Fences and Gates

PAIN built a fence I was quick to hate.
I clawed at the bars that held me fast.
But when I learned to be patient at last,
God took my fence and made it a gate.

DOROTHY BALLARD.

Firms That Have Joined Hands

By Roger William Riis

BY THE SCORE, by the hundred, yes, now by the thousand, industrial firms are trying out new ways of paying the worker. With eye-opening speed, a belief is growing that there is something wrong, off balance, out of harmony, inefficient, about the conventional way of paying workers by the hour. Our industry, ever ingenious, is devising a great many adjustments of the old so-much-an-hour-by-the-time-clock principle. Many of the innovations are working better than the old way.

Eight years ago investigators counted 728 companies with profit-sharing plans. Today over 12,000 new plans are in use. For the past three years they have been appearing at the rate of 100 a month; in the year ending June 30, 1949, the Bureau of Internal Revenue approved 1,123 such new systems. They are, of course, of every conceivable sort, touching rates of pay, pensions, bonuses, annual wages, guaranteed work weeks, profit sharing, group insurance and what not. Many manufacturers, having hit upon their own successful formula, attempt to phrase its underlying philosophy by giving their method a suggestive name—"incentive management," "multiple management," "partnership with people."

What Profit Sharing Does

No two of the innovations are identical. But all have two major characteristics in common:

1. They minimize the gap, the long cultivated hostility, between management and labor, and emphasize instead that everyone working in a company is a member of a group driving toward a common goal; that there are actually not two opposing sides in industry, but one single element—people, working together.

2. They stress continuous production. Under our existing system, production stops whenever industrial strife prevails. The strike takes right of way over production. But under the sundry new methods strikes are far less a factor, often no factor at all. Of 90 companies using some of the newer methods, only 1 had a strike last year, only 7 had strikes over the last 10 years. The rest, 83, just don't have war within their business, and production goes right on. The big strikes, of course, occur in companies where things are not shared. Hence the fighting.

"More and more employers are deciding that it is smart to make money with employees rather than out of them," commented Kiplinger in a recent survey of this trend. Much the same conclusion may be read in the 1948 report of the joint committee of Congress on labor-management relations, and in the 1948 study of the National Industrial Conference Board, *Profit Sharing for Workers.*

This matter of continuous production, uninterrupted by strikes, goes very deep. The general system under which we operate is variously and unsatisfactorily called the free enterprise system, the capitalist system, the individualistic system. It is of course all of these, but it is something more. As one views the American industrial system in the world today, it is incomparably the production system. The whole world looks to it for production; looks to it in peacetime and relies upon it desperately in wartime. And the system produces, better and more than any other system.

The day will come when we shall look back upon strikes and work stoppages with incredulity. That day, indeed, is already coming. Alert companies in many fields have been working at their own sector of it. Examples of better ways to run a company are everywhere among us. The companies which are cited here are neither impractical nor wistful. They are our most successful companies; in each field, they are leaders.

Plans That Have Worked

Not all plans are new. Some are long proved. Oldest is Procter & Gamble's method, successful since 1887. It is based not on any fictitious "rights" of anybody at all, but on "what's best for the business." It is largely a stock ownership plan. It has worked well enough and long enough so that for the last 26 years the company has also been able to provide guaranteed annual employment.

Eastman Kodak since 1912 has distributed over $90 million within its working ranks. Its system ties a wage dividend in with a stock dividend, so that management, workers and stockholders pull notably together. The more one gets, the more all get.

Sears Roebuck has been building up its profit-sharing and pension system for 34 years, and now has spread it so that it covers 107,000 people.

Jewel Tea was "busted" when management started its voluntary incentive-security plan. Management at the time was headed by John M. Hancock of the Baruch-Hancock team. Now, 85 per cent of the employees participate, and hold a trust fund of over $5 million.

Workers of Avondale Mills, in the southern cotton milling industry, have over $6 million in their trust fund. Even more remarkable, eight families in every ten own their own homes. The national average is one in ten. "Partnership with people," they call it.

S. C. Johnson & Son, wax makers of Racine, Wisconsin, on a system of mutual effort and teamwork grew from a small company making parquet flooring and threatened with the extinction that engulfed parquet flooring, into the biggest manufacturer of waxes.

Not Only in Factories

All very well, objectors will tell you, but these systems work only with manufacturers; they won't work, for instance, in service industries.

These newer systems work well wherever people are involved. Pilgrim Laundry in Brooklyn relies chiefly on a stock ownership plan and has an *esprit de corps* which a college football team could envy. Under its system of companywide cooperation it has grown to the leading position among commercial laundries of the United States, washing the clothes of 25,000 customers.

The Grand Central garage in Los Angeles had what is

normal in garages—a constant labor turnover, running as high as 200 per cent a year. Two and a half years ago management consummated a revolution within the business, dividing among employees 50 per cent of the profit monthly. What a difference! exclaims management. Employees now are on their toes to take in that extra car or service those two additional cars more deftly. Labor turnover, along with absenteeism, has dropped today to an even zero.

Even banks are forsaking the ancient business philosophy for a newer one. If the Bank of Greensboro, North Carolina, for instance, earns $4 or more per share of its stock, there is a wage dividend equal to 15 per cent of the employee's annual salary. If the bank earns less than $2, there is no such dividend. Last year it meant $300 to each employee.

Evangelistic Fervor

One characteristic of all these companies which are pioneering in better internal relationships is that they are evangelistic for their idea. They preach it. As always happens when any movement reaches a certain stage of success, it becomes organized and then acquires more momentum. Three years ago a few of these companies organized the Council of Profit-Sharing Industries, with headquarters in Akron. The council membership has doubled annually. It now has 175 member companies, which in turn have a total of 250,000 employees and do an annual business of $3.5 billion—a sum of money which commands a hearing.

In the opinion of many, the council is badly named. "Profit sharing" suggests a socialistic or paternalistic doling out of profits only. In truth, the spirit behind this whole trend is much deeper and broader than that. It involves a sharing not merely of profits but of interests, of effort, of purpose. The profits are merely the foam atop the wave. The wave goes deep and moves powerfully.

What Is Profit Sharing?

The council defines profit sharing as "any procedure under which an employer pays to all employees, in addition to good rates of regular pay, special current or deferred sums based not only upon individual or group performance, but on the prosperity of the business as a whole." The definition rests upon the inflexible insistence that a business is a team, and every worker of whatever rank is a member of that team. Once a business has wholeheartedly adopted that philosophy, higher prosperity for the business results, notes the council. "Sharing profits makes profits."

So it certainly seems to. The assertion is strictly logical. A symposium among thousands of workers on "What's Wrong with Management" brought out the clear and dominant grievance, "Management doesn't treat me as a human being." Given a system where intelligent and articulate workers *are* treated like human beings, of course they respond. "Two men working as a team will produce more than three men working as individuals," says C. P. McCormick. When hundreds of men have been welded into a working team, they can quite literally achieve miracles. The surprising fact, however, is not that this simple thing is true but that it should need to be said. It ought to be obvious to any child that people working together can accomplish more than people working apart.

Benefits Generally Gained

From every analysis that has been made of so-called profit-sharing methods, the same very tangible company benefits emerge. One needs to dwell on the practical nature of these results in order to balance the sense of idealism so often involved. Most frequently listed results of such plans are:

Improved cooperation between management and workers.
50 per cent to 100 per cent increase in efficiency, or production per employee.
Sharply reduced labor turnover.
Reduction in lateness and absenteeism, as high as 75 per cent.
Increase in useful suggestions.
Employees' pride in company.
Tremendous reduction in reject and salvage material.
Worker interest in improved tooling.
A waiting list of applicants for employment, of higher caliber.
Increased earnings to stockholders.
Ability to reduce prices of goods manufactured.
Virtual elimination of need for supervision.
Sense of security among workers.
Increased home ownership among married employees.
Reduction of taxes, since profits shared are deductible.
Fewer or no strikes.

Despite such obvious valuable results of people's working together instead of in different harness, such schemes are not to be lightly adopted. Any alteration in the sacred pay envelope, any change in relation between worker and job, no matter how well meant, must be approached with care and study. No tinkering with the method of pay replaces a solid regular wage. Every company requires its own special handling. No such program can ever be a panacea to produce overnight an industrial Eden. And no such plan should ever be laid down to the employees and their organizations; it should be brought to life with their help.

Unions Not Opposed

This of course means the union. Contrary to most managerial belief now, unions are no longer violently opposed to profit sharing. Frank Winn, public relations man for the U.A.W., says that on the whole management is "far more opposed to profit sharing" than are unions.

A frequent criticism of profit sharing is, "But suppose there is no profit some time; then you're stuck." Not at all. Wage earners are just as quick and gracious, and just as slow and ungracious, as stockholders in learning when there are no profits to share. But in strict accuracy, those firms which have 100 per cent of their personnel pulling strongly together show better records of profit than those where the in-fighting is incessant. In the list of members of the Council of Profit Sharing Industries an amazing number showed uninterrupted profits right through the 1930's.

Donald Comer, chief of Avondale Mills, tells a story which, "corny" as it is, you cannot forget. A little girl was lost in a country community. Parties searched for her everywhere, for days. Finally one man suggested, "Let's get in a long line, join hands, and cover field after field closely." They did, and found the child's body. Said one old farmer, "I reckon we should have joined hands sooner."

AUGUST SURVEY OF BOOKS

Christianity's Challenge to the Jew

THE JEWISH PEOPLE AND JESUS CHRIST. *By Jakób Jocz. Macmillan, $4.50.*

BOOKS on the relations between Jews and Christians are constantly appearing. This one was written by a Christian and published in England by the Society for the Promotion of Christian Knowledge. But one should not conclude, therefore, that the book is a mere missionary tract. It is far from that, indeed so far that the preface has been contributed by a Jewish scholar, Dr. David Daube, who says that he finds little, if anything, in the book to which to object. But one should not conclude from this, either, that the book is "pro-Jewish" in the religious sense of the word or that the author is lacking in strong Christian faith.

Quite the contrary. Near the beginning (p. 11), the author frankly states his Christian predilection. But, realizing that conversion of any appreciable number of Jews would be at the present time one of the most difficult tasks imaginable, he sets out to investigate "the deeper reasons that have led, first to the separation of the Jews from Jesus Christ, and later to their complete estrangement" (p. 2). This task occasions a long and rather scholarly pilgrimage through many problems and much history, ancient and modern.

First, we have two chapters on "Jesus Christ and the Synagogue" and "The Church and the Jews"—in other words, how and why the synagogue has rejected Jesus, and how and why the church has wronged the Jews. The teaching of Jesus, the conflict with the Pharisees, Jesus' attitude toward the Law, the messianic claims of Jesus and his followers, persecution and counterpersecution, forced conversions—all these and many other subjects are examined in a dispassionate manner, with reference to all the best authorities. The conclusion is clear: at the beginning the synagogue rejected Jesus for reasons that are still subject to controversy; it also, for a little while, persecuted the early Christians; but the church soon got the upper hand and for a long time "exchanged the Sword of the Spirit for the sword of steel." In defending her faith, the church betrayed it, so that the memory of terrible wrongs by Christians deeply penetrated the Jewish consciousness.

Next comes a chapter on "Contemporary Judaism and Jesus Christ," in which are surveyed the rise of the Haskalah movement, the religious reform movement, the problem of assimilation, and the rise of Jewish nationalism. This chapter also contains an excellent survey of the rise of that type of liberal Jewish book which reclaims Jesus for the Jews as a great teacher and prophet, at the same time rejecting all Christian christological implications.

The chapter on "Primitive Hebrew Christianity" to some extent recapitulates what has gone before. But chapter 6, "Contemporary Hebrew Christianity," a study of Christian missionary work among the Jews, goes to the heart of the author's problem. These 60 pages tell very effectively what happened on the surface, and even more effectively the deep psychological problems of the Hebrew Christian, "standing midway between the Gentile and the Jewish world." Only the convert to whom Christ means literally everything can solve the conflict, thinks the author. But, unfortunately, in this age of secularism there are too few Christians to the manner born who can set the example. A very interesting feature of this chapter is the account of the activities of a number of eminent Hebrew Christians. Their story is an amazing one. Interesting also is the story of such organizations as the London Jews Society and the Hebrew-Christian Alliance.

The final chapter, "Judaism and Christianity," faces frankly the fact that there are serious, even irreconcilable, conflicts between the two faiths, especially in such theological matters as the conception of man, sin, free will, revelation and the Messiah. The nationalist aspect of Judaism is contrasted with the denationalizing tendency of Christianity. Finally, the claim that the church should refrain from missionary work among the Jews because Judaism occupies a special and "peculiar" position in relation to Christianity is examined and rejected.

This is certainly one of the best and most thorough books on the subject ever written. Both Christians and Jews will learn much from it without offense.

W. F. STINESPRING.

The Ethics of Compromise

THE DILEMMA OF THE IDEALIST. *By David Bryn-Jones. Macmillan, $3.00.*

THE SUBJECT of this book is not so general as its title would suggest. It is not a philosophical study of that relationship, between the ideal and the actual, which produces the idealist's dilemma, but is restricted rather to the specific problem of participation in warfare and a consideration of the value to the idealist of such international institutions as the United Nations. Dr. Bryn-Jones accordingly offers a careful critique of modern pacifism, particularly in its Christian setting, and proposes a "rational doctrine of compromise," which he believes is more adequate both to meet the hard facts of our human society and to deliver us from despair.

Such bald statements might suggest that this is merely a rehash of the familiar arguments that war may be the lesser of two evils, and that it is by evolution rather than by revolution that mankind will progress. Dr. Bryn-Jones does not, in fact, claim to have produced any novel or conclusive thesis. His modest aim is to write for "the perplexed," who are morally confused in our present situation, and those of us who are in this humiliating condition will find solid encouragement in the company of this earnest and fair-minded thinker. A scrupulously objective and irenic spirit informs this book and gives it exceptional value and relevance.

Generous as is his understanding of the pacifist position (and some readers will find it too generous), Dr. Bryn-Jones concludes that it is deficient both in such consistency of expression as would command intellectual respect and in such capacity to plan a "strategy of reform" as would make it a constructive force in the conduct of political life. He is unwilling, however, to reject pacifism categorically on this account. Arguing from the analogy of the early church's recognition and accommodation of the monastic ideal, he suggests that our society should welcome the uncompromising pacifist as a necessary, challenging and prophetic element in its life. All the same, he gently insists, when it comes to the business of daily living, of dealing with sin in particular and concrete manifestations, and of relating the Christian ethic to the rudimentary ethics of a sub-Christian society, then the "compromiser" is indispensable. This rather surprising endorsement of a double morality is the weakest part of the book, and it is not likely to be acceptable either to the uncompromising pacifist or to the compromiser. The latter, in particular, will repudiate the implication that he is living on a lower moral plane than the pacifist.

Dr. Bryn-Jones is a native Welshman, and it is perhaps not fanciful to detect the pragmatic, urbane and experimental quality of British political thought in his criticism of the effects of uncompromising idealism in certain historical situations. For example, he devotes much space to the unfortunate results of Pres. Wilson's moral inflexibility in his dealings with the U.S. Senate, when that body was considering the treaty that included the Covenant of the League of Nations. In this situation, he feels, a certain willingness on the part of the President to accommodate or compromise might have spared the world much of its subsequent suffering.

On the other hand, while contending that compromise is both inevitable and justifiable, the author is fully aware of the danger and futility of such a compromise as that reached at Munich in 1938. He therefore sets forth carefully the conditions under which alone the slippery path of compromise should be entered—briefly, with a clear realization that it *is* compromise, and with the intention of making only such a compromise as is in line with the ultimate ideal goal. This is the "rational doctrine of compromise" which emerges from a closely argued study based upon a detailed knowledge of international history and a deep Christian conviction.

The book deserves to be widely read. It is stimulating and persuasive and, although it contains nothing which is likely to shake

the intransigent pacifist, it will help those wavering pacifists who are still prepared to respect the moral and intellectual integrity of those who disagree with them. I should add, however, that Calvinists of the Barthian type, who mistrust idealism in any case, will find its arguments irrelevant, for the author is himself an incurable idealist.

IAIN WILSON.

In the Clear Depths

BASIC ISSUES IN CHRISTIAN THOUGHT. *By Albert C. Knudson. Abingdon-Cokesbury, $2.75.*

IT IS REFRESHING to read a theologian who can discuss with such simple clarity the profoundest problems of religious thought and who faces them all with the conviction that truth must be reasonable and that the knowledge of it must help to inspire faith, hope and love. Dean Knudson writes in a way that can be understood by any educated layman, and his argument is such as to appeal to the intelligence of scientist, historian and sociologist. At the same time it is a reverent exposition of those essentials of the Christian faith which make for a vital religious life. He rejects the irrationalism in which so much contemporary theology and naturalistic philosophy have taken refuge. He accepts nothing merely because it is part of a tradition or included in a creed. Instead, he presents a faith in God and in a revelation of God to man that is based on an underlying rational and moral conviction that what is true must be reasonable and that what is both reasonable and wholesome may justifiably be believed to be true.

The keys to Knudson's theology are a personalistic interpretation of God with an insistence on his immanence in man and nature, and the interpretation of freedom as the possibility, in certain circumstances, of contrary choice. The latter doctrine is carefully guarded against a radical indeterminism, which would undermine responsibility, and is made the basis of a defense of synergistic theology. The results of much of his most important thinking are summed up in the following passage:

> I have taken the position that there is a divine factor in Christian experience, that the testimony of the Christian consciousness at this point is trustworthy, and that it is supported by a sound theistic philosophy. I have also maintained that the divine agency in the Christian life is not a miraculous incursion into the stream of consciousness, that it enters into the orderly processes of the human mind, and that its operation is conditioned by the cooperation of the human will. It is characteristic of the Christian life, as I have here emphasized, that it is fundamentally a life of faith and a life of the Spirit.
>
> These basic characteristics do not absolutely differentiate Christian experience from the higher types of experience in other religions. They are not exclusively divine in their source by way of contrast with non-Christian religious experience. A human factor is involved in Christian faith and in Christian guidance by the divine Spirit. But both of these essential features of Christian experience have, as I have pointed out, distinctive elements in them, and it is these elements that give to Christianity its unique mission and power in the world (pp. 175-76).

There are several points at which the present reviewer would take a somewhat different position from the author. In particular, he would side with Brightman, as against Knudson, in recognizing some limitation of the power of God over the physical causes of human suffering. As against both these fine apostles of personalism he would also urge that a personalistic interpretation of God and the universe need not be made to depend on an idealistic epistemology and ontology. To do so is to link it with a lost, or at least a losing, cause. And it has no justification now that physics has taught us to interpret matter not as substance but as process. If Brightman would interpret what he calls "the Given," which he regards as malleable but resistant to the divine will, as physical process within the matrix of the universal consciousness, presenting to it a task and an opportunity, and presenting to finite consciousness an objective world order, then personalism could be given the support of a realistic theory of knowledge and reality, and it could be made much more acceptable both to the lay mind and to contemporary students of philosophy.

A. CAMPBELL GARNETT.

Jung on Religion

RELIGION AND THE CURE OF SOULS IN JUNG'S PSYCHOLOGY. *By Hans Schaer. Translated by R. F. C. Hull. Pantheon, $3.50.*

THIS BOOK presents an interpretation of the place of religion and the cure of souls in Jung's psychology. In the introduction the author says: "In a book by J. Gebser, the statement is made that the psychology of C. G. Jung, regarded scientifically, is the nearest approach to religion." In any case, Jung has "introduced man's religious need into psychology. He has amplified Freud's idea of libido, which on the positive plane worked out as life-instinct and on the negative as death-instinct, and the amplification resulted in a religious instinct. Thereby Jung's view of the soul became what Gebser calls the nearest approach to religion."

"No matter where you open Jung's psychology," Schaer continues, "you will always find flashes of insight and ideas that touch on the religious side of things, be it religion as a whole, or individual features of religious life, or finally the aberrations and pathological symptoms of religion."

On pages 18 and 19 Schaer gives us Jung's statement of what he means by "religion." "'I want to make clear,' says Jung, 'that by the term *religion* I do not mean a confession of faith. It is true to say that every creed was originally based in part on experience of the numinous, and in part on *pistis*: trust in the sense of loyalty to and faith and belief in a certain experience of numinous agencies, and in the change of consciousness that ensues; the conversion of Paul is a striking example of this. We might say, then, that the term *religion* means the special frame of mind that has been changed by the experience of the numinous.'" Schaer comments: "At whatever point a man becomes absolute, there you will find his religion. . . . Because of this absoluteness it is impossible to discuss religious experience. Either one has had it, and then one understands what it is all about, or else one has never experienced anything of the kind, and then this field is inaccessible and discussion is futile." This sounds very much like our evangelicals talking about regeneration or conversion or complete surrender to Christ.

The book has five main chapters: "Elements of Jungian Psychology," "The Psychic Bases of Religion," "Religion as a Psychic Function," "Man and Religion," and "Jung's Significance in the Religious Situation Today."

Jung's psychology, Schaer states, "does not say man has a soul or psyche. It says rather: man, as a psychophysical being, partakes of psychic reality, or even: he is a part of psychic reality."

As I understand Schaer's interpretation it means about this: that as the earth is a part of a physical cosmos and as there are connections of some sort with the farthest-away part of the cosmos, just so from the focal point of clearest consciousness down into the subconscious or unconscious and on and on there are connections with the spiritual cosmos. It seems that this is precisely what Jung means by the statement that man partakes of psychic reality. From this unconscious—or, as I prefer to name it, the subconscious—there arise ideas, attitudes, insights, projections that often defy rational explanation. "Jung presents the world of the psychic as infinite in extension" (p. 21). "Just as physical reality has its laws, forces, causes, and goals of development, so the psychic has its own energy, its own course of life, its own causes and purposes." This reminds one of Colvin's statement that the fundamental law of consciousness is not cause and effect but purpose or end.

Jung never equates soul with the ego or consciousness. Soul goes beyond the sphere of personality in the sense that by no means all the impulses a man feels within him can be ascribed to ego. As St. Augustine has said, a man cannot be held responsible for his dreams. "The soul extends into the unconscious." To illustrate this point the author gives us this: "The individual personality is like an island rising out of the sea. Everything above water is bathed in the light of consciousness, but the whole rests on the subaqueous base of the island, on the unconscious; and this imperceptibly loses itself in the unfathomable depths of the ocean."

Since Jung is an M.D. and a psychiatrist as well as a psychologist one is interested in this statement: "Psychosis comes about through the flooding of consciousness with unconscious contents." For Jung, "dream

and fantasy are the royal road to the unconscious, since they reflect unconscious processes."

Jung's basic views can be summed up as follows, says the author:

> 1. Man takes his stand in an inner as well as in an outer world, both of which are significant and fateful for him.
> 2. All experiences pass through the psyche. Experience of our environment can be apprehended only in pictures that the environment releases in us. All experience, that of extraneous life included, is always bound up with self-experience.
> 3. Everything to do with the soul is real, i.e., actual; and the psychic, even though it may have no counterpart in the external world, acts and is therefore true.
> 4. Soul is life and is only experienceable as life.
> 5. Soul is greater than the ego and consciousness; this is only a little island in the ocean of psychic reality, in which the individual personality is contained as the physical individual is contained in the physical world.

Thus Jung believes that the seat of religion is in the unconscious—which reminds me of Sanday's statement that "the seat of Christ in the human heart is in the subconscious mind."

As to the place of Jung in our day so far as religion is concerned, while I must leave out very much in this very solid book on this and other aspects of Jungian psychology, the statement is made that if one must have a visible and tangible authority outside his own person, in the world at large, then the Catholic (the author means the Roman Catholic) church "offers what is necessary in a form that can hardly be surpassed." However, Jung does not suffer from this "must." He declares himself to be of Protestant persuasion. He believes that today man can have a much more frank, unbiased and altogether clearer view of reality than either Roman Catholicism or disintegrating Protestantism presented. Neo-Protestantism has made it possible for the psychological attitude which led to the Reformation to emerge in full force.

Indeed this book is worthy of very serious study; and, in my judgment, only that kind of study will find the rich gold that is in it. It will, I feel sure, convert many a Protestant minister away from his adherence to Freudian psychology of religion, which will seem almost, if not quite, an anachronism.

ERDMANN SMITH.

As Seen by a Missionary

THE AWAKENING OF INDIA; FORTY YEARS AMONG THE TELUGUS. *By William Arthur Stanton. Falmouth Pub. Hse., $3.00.*

THE general interest in India and Pakistan, and the recognition of the place these countries will hold in the future of the world, give this new and authoritative book on India special significance. It is chiefly the narrative of Dr. Stanton's personal experiences in many years of intimate, first-hand acquaintance with the peoples of India. Dr. Stanton knows and loves not only the Christians but also the Hindus, Mohammedans and outcastes, and his book shows wide knowledge and understanding.

The first chapter, "India's Struggle for Freedom," gives a comprehensive and colorful account of the events which led up to Aug. 15, 1947, when "at midnight, amid the ringing of bells, the blowing of horns and the cheers of millions of jubilant men, women and children all over India, the Union Jack was hauled down and in its place was raised the orange, white and green banner of the Dominion of India, and the white and green flag of Pakistan—marking the passing of the British Raj and the birth of two new nations." In "Mahatma Gandhi: Crusader and Saint," Dr. Stanton tells the story of Gandhi's imprisonments, fastings and assassination, and presents a discriminating evaluation of his personality and teaching.

The little glimpses of the home life of Dr. and Mrs. Stanton give the reader a new appreciation of the everyday life of a missionary in India. The beginnings and development of the church in India are portrayed faithfully, with insight and enthusiasm. Dr. Stanton recognizes the problems of the church in the new India, but faces the future with hope and assurance.

JOSEPH C. ROBBINS.

Reformation History

JOHN KNOX'S HISTORY OF THE REFORMATION IN SCOTLAND. *Edited by William Croft Dickinson, 2 vols. Nelson (in U.S. Philosophical Library), $15.00.*

JOHN KNOX'S *History of the Reformation in Scotland* is a unique work. No other history of the Reformation was written by an active participant. Luther toward the end of his life wrote a succinct autobiography but scarcely a history of his movement. Neither Zwingli, Calvin, Bucer, Brenz nor Cranmer undertook a history. The men who did write the histories of the Reformation, namely Bullinger and Sleidan, were of the succeeding generation. The work of Knox has thus a very singular place.

But had there been many others, this work would still deserve a high position for its inherent quality. It is written in majestic English prose, occasionally enlivened but not marred by an expression from the Scottish dialect. The narrative is lively and frequently spiced by direct conversation. The reliability of the history is open to some qualification, for impartiality could scarcely be expected in one of such intense passions and appalling convictions as John Knox. But he was not devoid of a sense of critical history. He knew the value of sources, often gave citations and gave them accurately.

Naturally Knox needs to be checked against other authors and against himself. No contrast could be more striking than that between the vehement, implacable Knox of the history and the gentle and even tender Knox of the letters.

The reader is placed in a position to exercise the needful control through the careful and judicious helps supplied by the editor. First an introduction gives a brief sketch of the Reformation in Scotland and of the work of Knox. His quality as a literary artist and historian is appraised. Throughout the text of the history notes are introduced whenever needful to explain a word or an allusion. Fully half of the second volume is occupied by contemporary supporting documents, a glossary and a very extensive index which enables one readily to extract from the history veritable biographies of the persons mentioned, or a compendium on important themes such as the right of resistance to tyranny. All in all this is a very serviceable edition of a highly significant work.

ROLAND H. BAINTON.

Nature is Wonderful

A CUP OF SKY. *By Donald Culross Peattie and Noel Peattie. Houghton Mifflin, $2.50.*

WHETHER you are spending vacation days lapping up the cool breezes of Michigan's Upper Peninsula, or lake-trouting at the foot of the Grand Tetons, or homesteading in your own back yard, you will want to place this book on your summer reading list. Read it and you will no longer look at the changing moons with ignorant awe, nor gaze upon water as just a broad expanse, nor describe someone as "blind as a bat," nor give a firefly a mere sophisticated glance.

The Peatties, father and son, have collaborated to bring forth a work to help us to see, appreciate and understand the natural world. They show it first through the soul of St. Francis of Assisi, whose life earns the first and longest chapter in the book. All chapters spring from the life of this 13th century saint, whose "Hymn of Creation" is the spark from which the other chapters are lit. The senior Peattie, like St. Francis, his (naturalistic) patron saint, has hymned sun and wind, fire and water, moon and earth, birdsong and shooting star, fireflies and ferns, bats and bread.

Unlike St. Francis, this modern apostle is no mere mystic. He undergirds the beauty of nature with his scientific study. You will find here answers to questions like these: What is the purest food? Why is man the slave of wheat? What might have been the origin of the word honeymoon? What is the strength of a spider's filament? How fast go the propellers of a hummingbird? What bird can fly backwards? What mammal has the cleverest, most beautifully coordinated, controlled flight? What gives a spider's web its strength? What life gives light without heat?

He not only gives to the world of nature humanity and feeling, he shares with us practical advice. He teaches his readers how to build a fire, how to distinguish a moth, how to buy firewood, how to measure wind velocity without instruments, and how to spot and attract a butterfly.

You will see the male flicker in his chosen tree singing a song as he proclaims

to any passing female that he is ready for courtship. You will hear the wind chiseling its way through the ages. You will learn why you must never blame garden flowers for pollinosis.

The book will take you on an airlift with bees, on a distant migration with birds, and on a flight through the heavens with shooting stars. Peattie's pictorial pen keeps pace with the beauty his eyes behold: "Spraying the neighborhood with beauty and leaving wonder in its wake." "Through night and earth the great benevolent despot keeps a warm hand upon us."

His previous ten volumes interpreting nature have given Donald Peattie an honored name in this field. This work will not diminish the esteem which has come to him. FRED E. LUCHS.

Inimitable Elia

CHARLES LAMB AND HIS HERTFORDSHIRE. *By Reginald L. Hine. Macmillan, $3.75.*

HINE does not stop this side idolatry in presenting the gentle, bizarre little man whose impossible puns he praises as readily as a deathless observation from the *Essays of Elia.* But he has written a book, nevertheless, which serious scholars of Charles and Mary Lamb and of the Coleridge-Wordsworth circle will find indispensable. It is not a biography so much as a reconstruction, done with rare sympathy, antiquarian enthusiasm and indefatigable patience, of the mansions, the cottages and the countryside which molded the mind and mood of Charles and Mary in their most impressionable years. Thus many pages are devoted to reconstructing each room, each piece of furniture and each family portrait hanging in Blakesware, the centuries-old, fabulously rich mansion of the Plumers in which Charles and Mary acquired at first hand that mood of "strangeness added to beauty" which later came to be called Romanticism.

It is, of course, impossible to overestimate the influence of Blakesware on the Lambs. In his cameo-sharp descriptions of the rooms and long hallways (lined with portraits by England's greatest painters), the mantels, books, silver and—much more difficult to snatch from out the bourne of time—the Plumers themselves, whom he has brought to life from account books, letters and chronicles, Hine belies his own complaint that he was forced to "make imaginative bricks from unimaginative straw." Then, in this immense, deserted mansion, to place the small, highly gifted brother and sister, under the guidance of Mary Field, their grandmother and its housekeeper, is to reveal in a mirror the elements that were to find later such beautiful expression in their works.

I have said that this is not a biography, but that hardly seems true now, for, quite by stealth and so casually as to leave the reader entirely unaware, one is led to realize that one has been living in the presence of Elia and his sister.

This is, as its author says, "not a loung-ing book but a book of leisure . . . dealing . . . with towns and villages and hamlets and habitations, where it is good for men and women to loiter." It is not, however, entirely filled with mansions, Plumers and records. The best of Charles and Mary's *bons mots* are here, and much too of the wisdom of other English writers. For example, Lamb's description of his grandmother's Saturday night flannel: "Wales spins none so coarse—thrust into the corners of a weak child's eye, soap that might have absterged an Ethiop, whitened the hands of Duncan's She-murderer, and scoured away Original Sin itself." Or, when he could cast off the pretended love of London which he adopted as a counterweight to Wordsworth's pastoralism, and seek a night of dreamless sleep in the featherbed at Widford Mill to arise "very late" for breakfast and to sigh to his rustic hostess, "It's like Heaven in that goose's belly."

A human, earthy book—compounded of star-dust and Lea river muck. Ministers especially will find it an avenue of escape from that realm of anemic language in which the world conspires to keep them, and, through it, may become acquainted with lore so far afield as Walter Plumer's method for seducing nuns, breaking the habits of snuff-taking and smoking (worked at but never accomplished), a "pigstye at Widford entirely paved with tomb-stones," appropriate names for "base-born" children gleaned from headstones in Widford churchyard (Loving, Pain, Want, Faint, Stranger), that a church is never so full as when it is said to be empty (what consolation here), and, useful as a wall motto where parishioners may all see it, Southey's observation that "to introduce Wordsworth into one's library is like letting a bear into a tulip garden."

Then, to run the cup over, it is filled with half-tones and line drawings, which enable midwestern landlubbers (like me) to visit each Hertfordshire village and hamlet for himself. It is a good book if one is not in a hurry—and what book can be good if read in a hurry? JOHN L. DAVIS.

Books in Brief

EVERYMAN'S SEARCH. *By Rebecca Beard. Merrybrook Press, Wells, Vt., $2.00.* A quotation from the author, printed on the jacket, indicates the direction of her thinking: "Man lives in a world of spiritual law, but operates in a world of material law. . . . A true follower of Christ must needs live in two worlds, yet be subject only to spiritual law." Farther on, we find: "Long before this I had given up the use of drugs. They have their place. I do not imply anything against them. There are thousands of agencies, and they seem to me to be all God-given. . . . But when we learn that there is only one power behind all the agencies, and we choose to go directly to that power, then the agencies lose their importance, and we lose our dependence upon them and our need of them." These broad statements do not make sense to me. That the Christian must "operate in a world of material law" but at the same time ignore that law seems a contradiction rather than a paradox. The bodies of the spiritually minded are still subject to the law of gravitation. And it is a bold assumption to say that one can omit the use of all "agencies" when one has discovered the power behind them. In many cases one may safely do that with drugs, but not with food, clothing, shelter or means of transportation. Such generalizations as those quoted tend to discredit what follows. But when it comes down to cases—to actual experience with healing by faith and prayer—there is much here that is not only good religion but also good guidance in the use of the beneficent powers of the spirit. Why not say, man lives in two worlds and must use the resources and obey the laws of both?

ONE THOUSAND RADIO VOICES FOR CHRIST. *By Walter A. Maier. Concordia, $3.00.* This will be the last of the many volumes which preserve the sermons delivered on the "Lutheran Hour" by the late Dr. Maier, who for years undoubtedly spoke to the largest audience ever regularly addressed by any preacher. Over 1,200 radio stations carried the program. The last 75 pages of the book are occupied by hundreds of testimonials from grateful listeners from the 48 states and about as many foreign countries.

THE PHILOSOPHY OF PLOTINUS. *Edited by Joseph Katz. Appleton-Century-Crofts, $1.75.* The text of selected books of the *Enneads* is given, translated and with an introduction by Prof. Katz. The important topics treated by the great Neo-Platonist are: "the chain of realities," "cosmic order and freedom," "sense, reason and emotion," and "the One as source and goal of existence." In his introduction, Katz emphasizes rather the contrasts than the kinship between Plotinus and Plato. Living in the third Christian century, Plotinus ignored the Christians, opposed (without naming) the Gnostics, and insisted that he was in the main stream of the Greek philosophical tradition. He grappled intensely with some of the deepest problems of religion, and his influence left its mark on Christian thought as well as on every phase of the philosophy of spirit after his time.

ABOUT MYSELF. *By Nevin C. Harner. Christian Education Press, Philadelphia, $1.75.* I have seen nothing better as a book for adolescents designed to give them instruction concerning the factors of body, mind and spirit that make up their personalities, and to furnish wise counsel for the kind of behavior that will give these elements a chance to have their proper development. The style is easy and—while one can never be too sure—I think the average adolescent would react favorably to the author's friendly and sensible, as well as expert, approach. Sex and religion are both here, but not in such a way as to encourage overemphasis upon one or reaction against the other. W.E.G.

CORRESPONDENCE

Denial Denied

SIR: In The Christian Century of June 15, you published a letter from Carl H. Voss in which he denies that he made the statement that "the Arabs are savages," and wonders whether to call Mr. Qubain, in the words of Judge Dorothy Kenyon, "an unmitigated liar."

Due to our personal knowledge of certain facts, we would like to make some comments on the above-mentioned letter.

In the first place, we would like to state that in our opinion Mr. Qubain was correct when he quoted Dr. Voss as saying that "the Arabs are savages." We all heard Dr. Voss when he spoke at Guilford College in February 1949, and although some of us, after the lapse of about a year and a half, cannot remember his exact words, yet we all remember distinctly that he made several statements which substantially amounted to saying that the "Arabs are savages." Some of us even think that they still remember that he uttered those very words. Actually, it seems to us that the exact phraseology of Dr. Voss is not important when related to the general tone of his speech, which almost everyone on the campus, teachers and students alike, thought to be extremely hostile to the Arabs.

It is with a feeling of deep regret that we venture the suggestion that it seems to us that Dr. Voss has not acted throughout in the best of Christian spirit. After the publication of Mr. Qubain's letter in The Christian Century of May 10, he received the following telegram from Dr. Voss: "Demand immediate retraction false statements concerning myself in recent *Greensboro Daily News* and May 10 Christian Century. If any further such slanderous and libelous statements made by you, I shall take legal action against you in our courts and urge upon our government action for your deportation. Carl Herman Voss, American Christian Palestine Committee." We have read both of Mr. Qubain's letters, and in neither of them could we find any statements that were false, libelous or slanderous, against Dr. Voss. Mr. Qubain never claimed that he heard all the speeches that Dr. Voss made. However, in our opinion, hearing a person twice speaking on the same subject, would give a listener a fairly good idea of how the speaker feels about the subject. Dr. Voss in a letter to the *Greensboro Daily News* demands from Mr. Qubain "a measure of Christian grace." We wonder whether in his opinion, his telegram constitutes an expression of "Christian grace."

Irrespective of whether Mr. Qubain was "an unmitigated liar" or not, we deeply regret that Dr. Voss had to resort to a language which, in our opinion, is below his position as a Christian minister. Mr. Qubain has been with us for about two years and a half, and from our experience, we cannot but attest to the integrity of his character, and express our appreciation for the constructive contributions he has made to his fellow students individually, and to the life of the college as a whole.

Although we may differ with Dr. Voss in our views, we are confident that he will accept these remarks with the same spirit that impelled us to write them, for as a Christian minister, we are sure, he shares with us the desire to seek the truth. The remarks we have made constitute the true facts of the situation as we see them.

GENE S. KEY,
JOHN A. CLARK, JR.,
BERTRAM T. SMITH,
GAYLE O. CRADDOCK.

Guilford College, N. C.

Worth Waiting For

SIR: This is just to express my joy that, after over a year, I have again the privilege and profit of reading my Christian Century's. Have received from November 1949 through February 1950. Those of the previous year are probably still in the Rangoon post office. Miss M. Ecco Hunt, of Mayonyo, recently received hers from March 1949, so I am hoping some day to receive mine which were addressed to the American Baptist mission, Thayetmyo. I left Thayetmyo on a seaplane for Rangoon on Jan. 26, 1949, to attend the Burma Baptist mission conference, expecting to return in 10 days. It's now over 16 months that I have been kept from my post because of the insurrection. Thayetmyo has been my mission station since January 1912. The last seven months I have been at Mayonyo.

E. CARROLL CONDICT.

Rangoon, Burma.

Against the New York Decision

SIR: Is The Christian Century aware that "a stupid contest" over released time was held in St. Louis two years ago, and that in that case the plaintiffs won? Perhaps the judge was "stupid," too, but this is what he said:

". . . The controlling fact in both cases [the McCollum case and the one he was deciding] is that the public schools are used to aid sectarian groups to disseminate their doctrines. Whether these sectarian classes are conducted in the school buildings or elsewhere can make no difference, since attendance upon them during compulsory school hours is deemed attendance at school. Failure to exercise supervision over the instructors of religion and to require the keeping of proper attendance records does not make the school program legal; it merely indicates laxity on the part of the school authorities. The fact that any sect may participate in this program is immaterial; the public schools cannot be used to aid one religion or to aid all religions."

In contrast, Justice Di Giovanna relies heavily upon fictions in deciding the recent New York case against the plaintiffs, and The Christian Century (July 12) does the same in upholding his point of view. Among other things, Justice Di Giovanna falsely declares that no element of segregation is present in the system now prevailing in New York—a system under which certain children rise from their seats during the school day and file out of the room on their way to religious classes, while the "heathen" remain behind. (A more effective system of separating the sheep from the goats could hardly be imagined!) He goes further, and makes the incredible assertion that the school officials do not publicize or promote the released time program! How, then, does anyone ever hear of it?

Even assuming that teachers and school administrators go dumb and refuse to answer any questions when parents inquire about the program, it is obvious that the institution of the program in the public school system (after passage of an enabling act by the legislature) was, and was intended to be, a special favor to religious groups. But, what is even more incredible, Justice Di Giovanna clearly implies in his decision that the absence of a released time program in any local public school system "would constitute a suppression of this right 'of' religious freedom." (He puts the word "of" in quotation marks because he wishes to draw a distinction between freedom "of" religion and freedom "from" religion. There is a further implication here that even irreligious persons should not be free from compulsory, public religious observances.) In other words, in all those communities which do not have any released time program, there is no religious freedom!

Now comes The Christian Century to further obscure the issue. Developing a sudden revulsion for plain English (which it does not display at the beginning of the July 12 editorial on the "Stupid Contest"), this esteemed magazine decides that the unambiguous descriptive terms "released time" and "dismissed time" are unsatisfactory and must be replaced by the euphemism, "weekday religious education." Various sects in this country have always had weekday religious education, *but not on public school time.* The terms "released time" and "dismissed time" clearly indicate that the children are let out of public school (they are not "absent" from school, as The Christian Century foolishly asserts) for the purpose of attending sectarian schools. To use the term "weekday religious education" in this connection is to divert attention from the main issue.

I devoutly hope that the plaintiffs in the New York case will appeal their case to the highest courts.

STANLEY LICHTENSTEIN.

P.O.A.U.,
Washington, D.C.

NEWS of the CHRISTIAN WORLD

Commend U.N.'s Action on Korea

Federal Council Officers Ask Prayers for Agency's Future—Niemöller, Kagawa Visit New York

NEW YORK, July 20.—Terming the invasion of the republic of Korea a "direct challenge to peace," officers of the Federal Council of Churches yesterday expressed gratitude that the United Nations has responded with "prompt and vigorous action." The statement issued by Bishop John S. Stamm, president of the council, and Samuel McCrea Cavert, general secretary, continued: "We pray that our churches, during these critical days, may offer special prayers of intercession to Almighty God, ruler of men and of nations, that the United Nations may be upheld and that peace and justice, for which it stands, may be established." Bishop Stamm and Dr. Cavert made clear the churches' concern for preservation of the U.N. as the essential first step toward a system of world order, justice and fellowship. They called the attack on Korea a "grave menace to the whole effort to develop an effective international organization for peace" and declared that the development of the U.N. is the continued "object of the hopes and prayers of Christian people around the world." Other religious leaders, meanwhile, joined in signing a statement issued by the Fellowship of Reconciliation criticizing the administration's course in the Korean crisis as a continued application of the Truman Doctrine, "which has not proved a road to peace but has now brought us to the point where all over the world Russia and the United States are locked in a conflict of power, in countering military might with military might" (see The Christian Century for July 26, p. 885).

Kagawa, Niemöller Present Case for Nonviolence

Two world religious leaders visiting New York this week expressed hope for a nonviolent solution of the current tense situation in world affairs. They were Toyohiko Kagawa of Japan, who arrived here from England on Friday for a six-month evangelistic tour, and Martin Niemöller, for whose sermon on Sunday Broadway Tabernacle Church was crowded to the doors, with many turned away. Dr. Kagawa was pressed by reporters for a statement on the Korean struggle. Declaring that he is a believer in nonviolence, he admitted the necessity of limited international police to enforce the laws of a world court until a "one world" government can be evolved. Meanwhile, he said, Russia must repent of its doctrines of violence before it can join a world government, adding that we cannot have a world government without Russia. Kagawa pleaded for more missionaries—"good ones"—for Japan. "We need more Christian influence," he said. A hundred of the Japanese leader's friends greeted him at a welcome luncheon given under the auspices of the Protestant council of New York and the national Kagawa committee. On Sunday, accompanied by Emerson O. Bradshaw of Chicago, Dr. Kagawa left for a tour of the U.S., during which he will visit 146 communities, 26 universities and colleges, and many denominational conventions and summer conferences. He will speak at the World Council of Christian Education convention in Toronto, and at the constituting convention of the National Council of Churches in Cleveland.

Niemöller Calls Faith Stronger Than Violence

"The Faith that Overcometh the World" was the subject of Pastor Niemöller's sermon at Broadway Temple. "We do not believe that the Christian religion will one day overcome the world; it really does not look that way now," he said. "We are at a loss. We are doubting. Over the whole continent of Europe we so-called Christians are despairing. . . . However, many people are looking for spiritual power to regain control over the lives of human beings. They look for the Christian faith again. . . . Faith is stronger than violence and fear in meeting world crises." Dr. Niemöller came to New York after attending the World Council meetings in Toronto. He will lecture in various U.S. cities. On Sunday he and Mrs. Niemöller and Dr. Kagawa were guests of the Japanese Christians of the city at a luncheon at Miyako restaurant.

Interchurch Agencies Protest Cutting Point IV Funds

In parallel statements issued here last week, officers of the Federal Council of Churches and of the Foreign Missions Conference sharply protested against the cut of $25 million in the $35 million authorized for Pres. Truman's Point IV program. The F.M.C. officers labeled the proposed cut a "false economy measure" and a "retrogressive step" from peace. They predicted that failure of the U.S. to meet its minimum responsibilities in the U.N.'s technical assistance program "would have a most undesirable effect on countries in underdeveloped areas." "Better living conditions for the underprivileged people in underdeveloped countries will not be won by fighting a war," they said. "Peace will never come in a hungry and poverty-stricken world." The Federal Council statement, signed by Bishop William Scarlett, chairman of the department of international justice and good will, called for full enactment of the technical assistance program as "the most effective strategy for peace, security, freedom and common welfare."

And So Forth

Canon Anson Phelps Stokes, Jr., of St. Andrew's Cathedral, Honolulu, has accepted the unanimous call of the vestry of St. Bartholomew's Protestant Episcopal Church, Manhattan, to become rector there. Before going to Honolulu in 1945, Canon Stokes served for eight years as rector of Trinity Church, Columbus, Ohio.

Herbert and Minna Briedis, displaced persons, and their 11 children arrived in New York this month on their way to Fayetteville, near Syracuse. They were sponsored by the Onondaga county Baptist association, which has secured jobs and a separate house on a farm near Fayetteville for the family.

J. HENRY CARPENTER.

Japanese Bishop Visits Australia

First of His Countrymen to Come Since the War, Anglican Wins Hearing for Missionary Plea

MELBOURNE, AUSTRALIA, June 25.—The Anglican Board of Missions has done a great service to this country by inviting here Bishop Michael Yashiro of Kobe, first Japanese to visit Australia since the end of the war. Some envoy from his country had to be the first to come, and one could hardly imagine a better candidate for that difficult assignment than Michael Yashiro. Courageous, sincere, with an invincible faith, this servant of Christ who was persecuted by his government as a "spy" because he put loyalty to conscience before nationalism is winning friends everywhere, not only for himself but also for the ideas he represents. Of course there have been threats, protests and some fairly thick slices of "cold shoulder," but increasingly the man and his message have gained a hearing. Any visitor who can do something to correct our insularity deserves a warm welcome. Bishop Yashiro's announcement that he brings with him the greetings of the Nippon Sei Ko Kwai (Church of England in Japan) emphasizes some of the denominational-geographical tangles which still impede the forward march of the world church, but that in no way lessens the value of his being here.

Urges Australia to Send Missionaries to Japan

Speaking to a congregation of 2,000 tonight at St. Paul's Cathedral here, Bishop Yashiro said: "The Christianizing of Japan is the best sort of defense for Australia. It is the great aim of my life to make Japan a Christian nation, but your responsibility is great, for Japan can become Christian only by your sending more missionaries and teachers there. . . . Wherever I have traveled in Australia, I have found wealth and prosperity on a scale unknown in Japan, yet people say that they do not have enough money to send missionaries to my country. Is your government not interested in this most important question? It is sending a trade mission to Japan, and will spend millions on defense. Christianity is, in fact, defense of the best sort. You have missionaries in New Guinea and other countries. Why not send some to Japan?"

Presbyterian Moderator Inspired By 'Younger Churches'

Moderator J. Ralph Blanchard of the Australian Presbyterian Church is passing on the enrichment he gained in fellowship with comrades from the "younger" Christian groups at the Bangkok conference of East Asian churches. "Their vitality and vigor deeply impressed us all," he says. "With them, evangelism is a fundamental and very real thing. What impressed us most deeply was the fact that in the Asian churches the spearhead of evangelism is not the clergy, but the laity of both sexes." With his observations at Bangkok to guide

him, Moderator Blanchard has sought to diagnose what is wrong with his own church, which since 1933 has been displaced by Methodism as the second-largest denomination in Australia. He argues that since a missionary church is a growing church, therefore a church with arrested growth is probably suffering from a lack of missionary zeal. He points out that Australian Presbyterians give less than a third as much to missions as do their Methodist friends, whose numerical strength is only slightly greater.

'New Life Movement' to Last Three Years

Moderator Blanchard is concerned lest the "New Life Movement" which the Presbyterians recently launched prove merely a prideful (and therefore "carnal") campaign to recapture lost community prestige. At present that movement is envisaged as a three-year plan: in 1950, to quicken the existing church; in 1951, to reach out toward Presbyterians adrift from their church; in 1952, to reach the completely unchurched. The Methodists 18 months ago began a nationwide "Campaign for Christ" crusade, covering the years 1949-51.

Australia Absorbs New Settlers

By the end of this year, 5 out of every 100 Australians will be postwar immigrants. Of these 5, 3 will be of British birth and 2 will be natives of some country on the European continent. Of about 128,000 displaced persons who have migrated to Australia from Europe, only 40 have had to be sent back as unsatisfactory. Some of these refused to abide by their two-year labor contracts. The arrival of 91,500 new settlers in the first six months of this year has caused some minor problems, such as fitting into our telephone directories surnames 30 letters long. The department of immigration has had to take a firm stand against indiscriminate changes of name—for instance, in the case of a group of European migrants all of whom decided, for sound commercial reasons, to adopt "Churchill" as a surname. The newcomers have already done Australia a lot of good.

Make Increasing Use of Religious Films

The Australian Religious Film Society, chief distributor here of the (U.S.) Protestant Film Commission's releases, reports that churches are increasingly making use of motion pictures and film strips to show their congregations the social service and missionary work of the different denominations. Five years ago only 2 churches in Australia had sound film projectors; today, 620 have them. During July and August the Australian Presbyterian Church will be at work making a full-length documentary sound film in color of its missionary enterprises in the New Hebrides.

ALLAN T. MCNAUGHTON.

CARE Operations Extend to India

Food, clothing and books may now be sent to India through CARE. The agency has established a station in New Delhi, from which distribution will be handled. Orders may be sent to the CARE office at 20 Broad St., New York 5, or to any local station.

Protest Against Bomb Stockpiling

West Virginia Methodists Urge U.S. Not to be First to Unleash 'Frightful' Weapons

HUNTINGTON, W. VA., July 17.—The West Virginia Methodist conference, in annual session in Charleston, unanimously adopted a resolution protesting against the stockpiling of atomic or hydrogen bombs, opposing the use of these along with biological weapons in aggressive warfare and urging the U.S. government to cooperate with the United Nations in outlawing "such frightful implements of destruction." The resolution recognized the wisdom "of being fully prepared to repel any attack made upon us," but stated that our nation cannot afford to be the aggressor in the employment of such pernicious methods of armed conflict. The conference approved a loan not to exceed $200,000 for the construction of additional buildings at West Virginia Wesleyan College. Bishop Lloyd Wicke, who presided, announced that a principal reason for moving the annual meeting of the conference from September to June was to eliminate the complications involved in getting parsonage children established in school when changes in pastoral assignments are made in late September.

New Bishop Coadjutor States Challenge of Communism

Wilburn C. Campbell of Pittsburgh was consecrated bishop coadjutor of the West Virginia Episcopal diocese at colorful ceremonies in Wheeling. He will have the right to succeed automatically to the presiding office when Bishop Robert E. L. Strider retires in 1955. Speaking at the 73rd annual council of the diocese in Huntington, Dr. Campbell said that Christians must meet the challenge of communism in a positive manner rather than by witch hunts and military force. "We as Christians cannot say we are doing our part when we treat our religion as a sort of Lloyd's of London insurance policy against hell on which we pay the premiums by attending church at Christmas and Easter," he declared.

Louisville Conducts Drive For University in Japan

A committee of 67 laymen and ministers representing seven Protestant denominations has been working to raise Louisville's quota of $80,000 in the $10 million national campaign for the International Christian University in Japan. The American-educated president of the university, Hachiro Yuasa, was in the city for the launching of the local drive. Dr. Yuasa described Doshisha University, of which he was formerly president, as a "dwindling dike of liberalism." "The best antidote against communism and the most effective guarantee for peace rests in the Christian education of the Japanese people," he declared.

Reports Protestants Are Persecuted in Italy

A "clearcut campaign of persecution" is being waged against Protestants in Italy, according to Manfredi Ronchi, pastor of Via Teatro Valle Baptist Church in Rome. Speaking at the Southern Baptist Seminary in Louisville, Pastor Ronchi declared that because of Roman Catholic pressure there is no religious freedom for Protestants in the nation. He blamed the party in power (Christian Democratic) for this state of affairs, pointing out that it has the strong support of the Catholic church. Dr. Ronchi stated that the pope does not openly advocate the persecution, but does nothing to prevent it, not even reproaching the priests who are promoting it as an organized movement. The Italian pastor is in the U.S. to attend the Baptist World Congress which meets later this month in Cleveland.

Bunche Hails Court Decision On Segregation

Speaking at commencement exercises at Kentucky State College, Negro institution at Frankfort, Ralph Bunche hailed the U.S. Supreme Court decision outlawing the segregation of Negroes in education as "an important step forward along the road of democracy in our country." The U. N. mediator for Palestine had high praise for the action of the 1950 Kentucky general assembly in revising the Day law to allow institutions of higher learning to admit Negroes if their governing bodies so decide. Dr. Bunche was interrupted by thunderous applause when he declared: "The Negro aspires to be an American in full, not a hyphenated American, not a Negro American, not a colored American, not an Afro-American, but just an American." He deplored the fact that the Negro in America holds "just a precarious bridgehead on the periphery of American democracy."

And So Forth

Successor to Teunis Gouwens, who retired after a long and distinguished ministry at Second Presbyterian Church, Louisville, and is now living in Florida, is W. R. Clarke, founder and for the past 19 years pastor of the King's Park Parish, Glasgow, which he developed into one of the largest Presbyterian churches in Scotland.

Lewis J. Sherrill, dean of the Louisville Presbyterian Theological Seminary since 1930, has resigned to become professor of religious education at Union Theological Seminary, New York city.

A state conference on law enforcement and temperance at Camp Kavenaugh, Ky., which brought together prominent dry leaders from the state, heard Deets Pickett, Methodist editor, say that crime in the U.S. is as well organized as banking.

Five Kentuckians were awarded $250 fellowships for graduate study in intergroup relations this summer at the University of North Carolina. The awards were made by the state regional office of the National Conference of Christians and Jews.

Paul Shell Powell has resigned as president of Kentucky Wesleyan College after serving in that capacity for the past 13 years. John Elliott has resigned as president of the West Virginia Baptists' Alderson-Broaddus College after a tenure of 12 years.

J. MAURICE TRIMMER.

Youth For Christ International Convention Attracts Thousands

Three Sunday services held during Youth for Christ International's sixth annual convention July 2-16 drew an estimated 23,000 to the tabernacle at Winona Lake, Ind.

Pastor Calls for Victory Prayers

Chicago Church Federation President Asks Petitions that 'Right Will Prevail'—Open Sunday Court

CHICAGO, July 21.—Protestant ministers of the Chicago area have been urged by George A. Fowler, pastor of St. James Methodist Church and president of the church federation of Greater Chicago, to pray that God will give victory to the men of the U.S. armed forces in the Korean war. "We must believe the concerted action of the United States in the Korean crisis is an attempt to stop a world conflagration," he said. He called on the ministers to pray that "the right will prevail in the present conflict against the forces and influences of the godless and materialistic." Dr. Fowler's church recently was host to the national Midcentury Conference for Peace.

First Sunday Courts Opened In Chicago

Chicago's first Sunday court opened last month. Of the 295 defendants who appeared before the judge on the first Sunday, 237 were discharged. Church groups and civic organizations had supported the move to open the courts on Sunday because many persons arrested over week ends, some of them innocent, were having to remain in lockups two or three nights before being arraigned. Another reason for the groups' support of the move was that the ballot providing for it included an amendment to the Municipal Courts act which will make possible strengthening of social services in all the city courts. So far only two courts are open on Sundays, and it is not expected that more will be needed.

Try Prayer in Labor Dispute

A unique method of seeking a solution in labor disputes was tried here recently when 135 employees of the National Lead Co., a paint firm, left their jobs to spend an hour in their union hall meditating and praying over their problems. They prayed that the company would consent to negotiate with them. Art Mayers, international field organizer for the union, Local 187 of the Farm Equipment Workers, said the firm had twice refused to meet with union officials, who are asking a 10-cent-an-hour wage increase, a noncontributory pension plan, increased night work premiums and other benefits. W. F. Carroll, the firm's manager, explained that the company had refused to meet with the workers because the workers had broken a contract which runs to November 1951. He added that the employees' present wage of $1.55 an hour is the highest in the area of the city in which the plant is located.

Reveal Lawyers' 'Ambulance Chasing' Practices

"Ambulance chasing" practices of some local lawyers were brought to public attention after the collision of a streetcar and a gasoline truck on Chicago's south side in May, in which 32 persons were burned to death. Persons injured in the crash reported that they were being besieged by lawyers seeking to represent them in suits against the Chicago Transit Authority. Some of the lawyers gained access to hospital rooms soon after patients were admitted, others intruded in homes of families which had lost members in the catastrophe. Shocked by the revelation, Albert E. Jenner, Jr., president of the Illinois state bar association, urged at the annual meeting in Urbana that strong disciplinary action be taken against the offenders. He requested local bar associations to file complaints with the state association, which will ask the state supreme court for prompt action. An official of the Chicago bar association called the practice "unethical but not illegal" and declared there was nothing the organization could do about it. It is reported that some of the lawyers concerned even journey to the scenes of accidents in other cities to solicit business, or have their representatives do so.

Exhibit World's Largest Handwritten Bible

The only religious exhibit at the Chicago fair this year is the world's largest handwritten Bible, created by 31,102 persons at last year's railroad fair under the auspices of the Chicago Bible society, which is also sponsoring this year's exhibit. Each verse in the Bible was written by a different person. There are verses written by persons representing every state and 15 foreign countries. The Bible weighs 187 pounds and contains 1,111 pages 21 by 27 inches in size. Three imported goatskins were used in the binding.

And So Forth

The Evanston Collegiate Institute, established in 1934 as a self-help, church-related junior college, on June 7 changed its name to Kendall College in honor of the Kendall family, which has established a foundation to administer assets for the benefit of the school. The college occupies facilities formerly owned by the Wesley Academy and Theological Seminary and the Norwegian-Danish Theological Seminary.

On the eve of his departure for his new home in Washington, Albert Joseph McCartney, for the past five years director of the Chicago Sunday Evening Club, was presented with a large gold clock by the club's trustees.

Arthur D. Gray, pastor of the Church of the Good Shepherd here, is the first Negro to be elected chairman of the executive committee of the Congregational Christian General Council. He was elected at the recent annual meeting of the denomination in Cleveland.

Two local university students are on a hunger strike in Cook county jail. They were arrested when they attempted to force the Trianon ballroom to admit Negroes. A representative of the church federation who was permitted to visit them found that they were being well treated by jail attendants.

A former patient who insisted on remaining anonymous walked into Presbyterian hospital here recently and presented the institution with a gift of $250,000.

Erection of a $150,000 conference headquarters in Chicago was approved by the Baptist General Conference of America at its recent 71st annual meeting in Worcester, Mass. Robert Klingberg of Chicago was elected moderator of the conference.

VIRGIL E. LOWDER.

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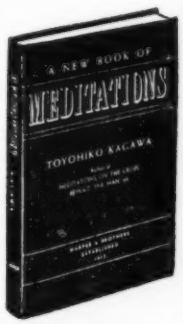

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Abandon Plans For Negro Tour

World Study Project Had Been Target of Criticism in Racial Press—Plan Interchurch Agency

RICHMOND, VA., July 19.—The proposed Negro World Study Tour (see The Christian Century for June 7, p. 717), which had been reported as a project sponsored by Virginia Union University, has gone on the rocks. The party was to have taken off in a plane named the Ralph Bunche on June 25. But plans were abandoned when only $45,000 of the $75,000 needed to finance the trip was raised. Clennon King, associate professor of history at the university who originated and directed the project, charged that "elements within the group" were working to stop the tour. Some Negro publications had criticized the project on the ground that it would "put Negro students in the position of praising a democracy in which millions of Negroes are segregated." Pres. J. M. Ellison of Virginia Union stated that the university "has never assumed any responsibility in the organization, direction or planning of the tour, and has never received or handled any of the contributions solicited by Mr. King or any payments made by prospective members of the party." He also announced that Mr. King's employment with the university terminated with the close of the past session.

Ministerial Union Studies Need For United Church Agency

The Richmond ministerial union is studying forms of interchurch relationship in other cities with a view to recommending that local Protestant churches set up some sort of council or federation in which they may take over certain activities and responsibilities now assumed on their own by ministers. Heretofore the ministers, without proper authorization, have taken on financial and other responsibilities simply because needed united action demanded it—for instance, in providing a united preaching mission at a cost of thousands of dollars, and conducting citywide surveys. The problem of interracial representation is being given careful consideration in consultation with Negro representatives.

Richmond Assigns First Negro Firemen

The first unit of Negro fire fighters in Richmond's history will soon be assigned to Engine Co. No. 9 in the center of a Negro business and residential district. When the city personnel department announced formation of the unit, it was swamped with more than 200 applications. The 15 who ranked highest in preliminary tests were given additional oral interviews. Then the top 12 were certified to the department of public safety for final selection of 10. The men will serve under white officers until they themselves qualify for promotion.

Legislator Lauds Virginia's Treatment of Negroes

Speaking recently at Fifth Street Baptist Church (Negro), Armistead Boothe of Alexandria, who as a member of the Virginia house of delegates sponsored bills in the 1950 assembly which would have abolished segregation in public transportation, urged his audience to work for "moderate progress to promote mutual understanding" in Virginia. He declared that Negroes enjoy more rights in Virginia than in any other southern state. "While there is a poll tax, it affects whites just as much as it does Negroes," he said. "I know of no discrimination against Negroes in voting in Virginia. Negroes get fair trials in the state's courts, and the same guarantees of 'safety and security of person' as whites. Negroes serve on grand juries and trial juries generally." Mr. Boothe described Virginia's antilynch law as a "model," pointing out that no lynching has occurred in the state since the law was adopted under Harry F. Byrd's governorship.

Southern Presbyterians List Objections to F.C. of C.

At their recent General Assembly at Massanetta Springs, already reported in these columns, the southern Presbyterians decided to remain in the Federal Council of Churches but made it plain that they are not too happy therein. They voted 243 to 120 not to sever their relationship with the council. Then they approved a committee report which advised that they oppose the council's "centralization of power resulting from the merger of several strong groups within it," the lack of procedure concerning appearances before congressional committees, and the "well-nigh unlimited power" vested in the executive committee. The assembly asked the Federal Council to "take proper steps to see that its representatives are not constantly appearing before congressional committees" and reasserted its own right to dissociate itself from actions of the council which it does not approve.

FREDERICK W. BURNHAM.

Query Primary Candidates

Omaha Laymen's League Asks Stands on Public Morality Issues

OMAHA, July 19.—The Christian laymen's league of the Omaha council of churches has addressed questions to candidates for the offices of sheriff, county commissioner and director of the metropolitan utilities district who have filed for the Nebraska primary to be held Aug. 8. The replies received will be published and circulated to churches. Early comments from candidates express appreciation for this action. Those filing for the office of director of the metropolitan utilities district are being asked to declare their attitude toward sales of appliances at discounts to friends of the directors of the publicly owned and operated gas and electric companies. Recent investigations have uncovered such practice by certain incumbent directors. Candidates for the offices of sheriff and county commissioner are being plied with questions regarding policy on enforcement of the gambling and liquor control laws in Douglas county. The league's action was initiated by the council's committee on community relations, of which George Bancroft is chair-

man. Presiding officer of the Christian laymen's league is Steve C. Brace.

High School Youth Study World Affairs

The fifth annual conference for high school youth on world affairs sponsored by the Des Moines regional office of the American Friends Service Committee was held at Boone, Iowa, in June. It was attended by 65 young people. Eddy Asirvatham, professor of missions and Christian relations at Boston University, was among the leaders. Theme for the conference was "The Search for Security." Committees on program, recreation, religious observances and camp maintenance developed the program among the campers themselves.

Presbyterian, U.S.A., Youth Assemble at Grinnell

Grinnell College, Grinnell, Iowa, was host in June to 2,000 delegates to the national assembly of the Westminster youth fellowship of the Presbyterian Church, U.S.A. The delegates came from 45 states, Cuba, Puerto Rico, Alaska, the Philippines, the Netherlands, China, India, France, Indonesia and several South American countries. Fifty-six groups considered 27 topics. Business sessions were presided over by the vice-moderator, a Negro youth.

And So Forth

Arthur E. Stoddard, president of the Union Pacific railroad, has accepted the chairmanship of the International Christian University campaign in Nebraska.

Emory Luccock has been called from Wichita to the pulpit of Dundee Presbyterian Church, Omaha. He succeeds Elwood A. Rowsey.

Delegates from Methodist conferences in eight midwestern states came to Cornell College, Mount Vernon, Iowa, last week for a 10-day conference on "Contemporary Issues in Church-State Relationships." Among the leaders were Prof. W. W. Sweet of Southern Methodist University, Dallas; Pres. Edwin E. Voigt of Simpson College, Indianola, Iowa; Supts. N. D. McCombs of the Des Moines and J. Herbert Peet of the Cedar Falls, Iowa, public schools; and Gerald Knoff and Erwin L. Shaver of the International Council of Religious Education.

Earle S. Smith, director of the retail sales and use tax division of the Iowa state tax commission, says that slot machines have disappeared from places checked by his investigators. W. BRUCE HADLEY.

Baptists, Disciples Confer

Delegates to Conference at Green Lake Give Approval to Union Moves

GREEN LAKE, WIS., July 12.—While it is agreed that union of Baptists and Disciples will not take place in the foreseeable future, the 80 delegates to the Baptist-Disciple conference held here July 6-11 experienced a deepening sense of affinity and an increased desire for ultimate union. At the conclusion of their deliberations, they addressed a strong message in favor of union to the joint commission which is continu-

"The work which centuries might have done must crowd the hours of setting sun."

John R. Mott thus epitomizes the urgency that faces Christians today. The picture shows him examining a map that marks the homes of the writers of meditations in the International Number.

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Comments on the International Number of last year were like these:

I have a deepening appreciation of the vital importance of The Upper Room.—John R. Mott

As you read testimonies from all parts of the world it makes you realize the universality of Jesus.—Richmond, Virginia

It surely helps to broaden our horizons and strengthens the bonds of fellowship.—Toronto, Canada

The fact that there are Christians thinking and praying, just as we are, all over the world is a revelation to us smug Americans.—Berkeley, Calif.

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ing to explore the relationships between the two bodies.

For the past seven years a study of these relationships, with a view to eventual union, has been carried on by this joint commission appointed by the American (formerly Northern) Baptist Convention and the International Convention of the Disciples of Christ. The commission has met on an average twice a year. Out of its deliberations has come a brochure on the theology and history of the two communions.

Disciples Eager for Union

The Disciples of Christ are more eager for union than are the Baptists. This is owing in large measure to the historic concern of Disciples, tracing back to Thomas and Alexander Campbell, for the union of the church of Christ, whereas Christian union has not been a major consideration with the Baptists. However, some of the leaders of the American Baptist Convention and many of its young people favor union.

In May 1949, at the Northern Baptist Convention in San Francisco, a calendar calling for a vote on union with the Disciples in 1954 was adopted. But because this action seemed to many Baptists an effort to "railroad" plans for union, opposition crystallized. At this year's convention, in Boston, a resolution requiring that the time schedule be dropped was passed. It asked, however, that the commission be continued "to explore the ways of furthering good will and cooperative endeavor on the part of the two brotherhoods." To many people, this resolution seemed to repudiate the idea of union. But at the Green Lake conference, the delegates' belief that the two communions should ultimately unite was forcefully affirmed, although the Baptist delegates were careful to say that they spoke only for themselves.

Agree on Baptism Statement

It seems that opposition to union on the part of Baptists centers in a misrepresentation of the Disciple position on baptism. The teaching of "baptismal regeneration" is erroneously attributed to the Disciples by some Baptists. At Green Lake, there was full agreement on the meaning of baptism as set forth in a statement by Alexander Campbell, as quoted in the recently published history of the Disciples of Christ by Garrison and DeGroot, which the conference included in its message to the joint commission. It reads, in part: ". . . he that infers that none are Christians but the immersed as greatly errs as he who affirms that none are alive but those of clear and full vision. We cheerfully agree that the term Christian was given first to immersed believers and to none else; but we do not think it was given to them because they were immersed, but because they had put on Christ."

Perhaps more significant than the joint conference of Baptists and Disciples was the action taken by the Baptist young people in their own conference at Green Lake the week before. The young Baptists unanimously went on record as favoring more complete cooperation and ultimate union with the Disciples.

No one, it is admitted, can foresee the outcome of negotiations between the two brotherhoods. But there is reason to hope that they are moving together to a point beyond which there is no return.

HAMPTON ADAMS.

Baptists Propose Doctrinal Study

Southern Convention Plans Project for 1952—Methodists Report 4-Year Church School Advance

NASHVILLE, July 12.—Southern Baptists propose to devote 1952 to a study of their church's doctrines. While they deny the right of their national convention to write a creed, they have adopted as a clause in the convention's constitution a statement that "churches which accept alien immersion, practice open communion or affiliate with the Federal Council of Churches or any similar unionizing organization shall be considered unsound in faith and practice." The convention reports that the number of its churches in California increased in the past decade from 5 to 250, that 1,687,915 of its members are "without a church home," and that the number of its churches with preaching every Sunday increased by 1,199 in the past year. The convention proposes to launch a sermonic journal and studios to produce religious films. It also plans to set up European mission projects in at least 13 of its colleges as the result of a study tour being made by a number of its young people this summer.

Methodists Report Church School Growth

The Methodist Board of Education, which has its headquarters here, reports that during the past five years attendance at the denomination's 38,031 church schools has increased by 1,020,477, that the number of young people attending conferences has grown from 5,000 to twice that number, and that church school contributions now amount to $1.6 million annually, in addition to all other giving. The board estimates that the church needs new enlistments of 5,000 ministers, 10,800 physicians, nurses and technicians, 2,100 missionaries and 1,600 educators, including radio and television experts.

Denominations Join in Mountain Parishes

Disciples, Methodists and Presbyterians have united forces to bring an effective religious program to a 100-square-mile area in Overton and Pickett counties, a Tennessee mountain area in which there have hitherto been no active churches. Seven ministers contribute their time to the project, and a Larger Parish staff has been organized. A director of religious education is engaged in developing an ongoing program covering a wide field—from health and handicraft instruction to worship and evangelism.

Negroes Win New Recognition

Four southern cities—Fort Worth, Chattanooga, Richmond and Louisville—now open their public libraries to all citizens on a nonsegregated basis. In Nashville, a petition has been presented to the city library asking for initiation of a similar policy; it has been discussed but not acted upon. Pres. Charles Johnson of Fisk University has been appointed to Nashville's com-

munity chest, the first time a Negro has been so designated to represent the city's large colored population. The McKissick brothers of Nashville, widely known Negro architects, are building a $300,000 housing development for Negroes. They designed Fisk University's large new auditorium and recreation center, and have built a number of schoolhouses in the south for white clients.

Youth from Abroad Visit Tennessee

Youth Incorporated, a Nashville organization developed to promote recreation and other good things for city youth, was aided by philanthropically minded friends in its recent ambitious project to bring a score of young people from as many foreign lands to central Tennessee. The program is designed to acquaint the young people from abroad with the way Americans live, work, play and carry on their government.

Negro Baptists Offer Pastors Instruction

In Mississippi, Negro Baptists are attempting to raise the educational level of their ministry above the present 5th-grade average. They are sending out teachers who travel by automobile or bus. At appointed places the teachers offer evening instruction to preachers, many of whom work at other jobs on weekdays. In this way, more than 5,000 ministers have been enabled to complete short-term "religious institutes."

And So Forth

Holy Trinity Episcopal Church in this city, which was used as a storehouse during the War Between the States, recently celebrated its 98th anniversary. The church was turned over to a mission to Negroes in 1907 and is now "high church" in its order of worship.

Charles L. Black, young Shreveport, La., surgeon, devoted his vacation this year to flying to Nigeria and for three weeks performing operations at a Baptist mission hospital. A Bible class teacher, Dr. Black paid all expenses of his trip.

Two Presbyterian laywomen have presented to the Nashville Baptist association a 68-acre tract in the heart of the recreation area outside the city limits.

A party of missionaries from several countries recently visited Asheville, N. C., to study operation of the famous "Lord's Acre" plan which has been successfully used for support of mountain churches in the area.

Walter Courtney, pastor of wealthy First Presbyterian Church here, has aroused considerable comment—favorable and adverse—for denouncing the "welfare state," characterizing it as "socialism" and prophesying a dire future for the U. S. unless it is stopped. His first sermon on the subject was placed in the *Congressional Record* and widely used in the summer's political campaigns. ALVA W. TAYLOR.

Extend Religious Ministry To Migrant Laborers

North Carolina recently became the 24th state in which the Home Missions Council of North America is cooperating to bring a religious ministry and recreational and educational programs to agricultural migrants. Joint sponsor of the North Carolina project is the state council of churches.

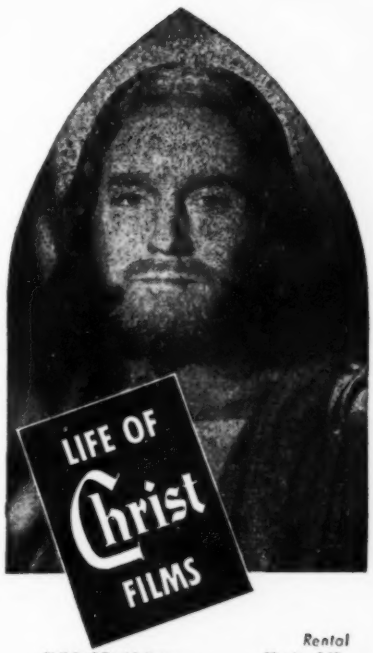
Southwest Takes Interracial Step

Negro Bishop's Leadership of Annual Methodist Conference Seen as Symbol of Progress

LOS ANGELES, July 18.—Bishop Alexander P. Shaw's presidency of the recent annual session of the Southern California-Arizona Methodist conference at Redlands was a symbol of the better day in race relations and understanding that is on the way in this area bordering the southland. Bishop Shaw, who heads the Baltimore jurisdictional conference, was assigned to preside by the council of Methodist bishops in response to a unanimous request from the white conference. It was the first time in the history of Methodism that a Negro bishop presided over a white conference. The bishop declined the use of the suite of rooms engaged for him at a local hotel, saying he preferred to share the dormitory accommodations provided for the other ministers on the Redlands University campus. He was received as a brother by the conference, and he deported himself with the dignity, poise and graciousness of one among his peers. The entire experience was a practical demonstration of the progress in the breaking down of the walls of prejudice and discrimination.

Plan Expansion of U.S.C. School of Religion

The conference took steps toward making Los Angeles a first-class center for theological education by endorsing, without a single dissenting vote, the expansion program which the University of Southern California has announced for its school of religion. The present school is to be transformed into a major theological seminary at a cost of $2 million or more. The plan is to erect seven new buildings on the campus surrounding the existing structure of University Methodist Church, which will stand, as Pres. Fagg put it, "at the front door of the university." It is hoped that sufficient funds may be raised at once to permit construction of some of the seven buildings within a year. No one denomination can claim credit for this promising project; it is a community enterprise. The confer-



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Jairus' Daughter	28 min.	$8
Woman to Remember	28 min.	$8
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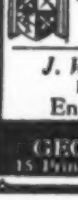
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ence commended support of the endeavor to the churches of the conference and to their friends.

Seminar Considers Medicine, Psychology, Religion

A new venture in religious pioneering has been made by Glassell Park Baptist Church, Los Angeles, in its 18-week seminar on medicine, psychology and religion, which has been in progress during the early summer. Eminent leaders in the three fields have been present to direct the public forums which form an important part of the seminar. Lecturers dealt with the common physical ills of individuals and families, and with the psychological problems encountered in business, at school and at home. Leading ministers and educators of the city have expressed their appreciation of the community service rendered by the church in bringing specialists to discuss these vital topics. E. LeRoy Draper is pastor of the church.

And So Forth

The recent visit to southern California of Pres. Hachiro Yuasa in the interest of the newly founded International Christian University in Tokyo made a deep impression on church people. The response being made in this area to the appeal for funds is gratifying. Robert A. Millikan is honorary chairman of the local committee.

The University of California at Los Angeles at its commencement this year presented an honorary LL.D. degree to Ralph J. Bunche, U.N. mediator and an alumnus.

Frank Shu, Chinese industrialist who was converted to the Christian faith by a Presbyterian missionary, has given the Presbyterian Church, U.S.A., $1 million to establish in Pasadena a home for retired missionaries.

Walter W. Van Kirk is currently guest preacher in two Pasadena pulpits—First Methodist and Pasadena Presbyterian.

Bishop James C. Baker of the Los Angeles Methodist area marked the centennial of the Southern California-Arizona Methodist conference by giving a series of addresses at Redlands on "Some Marks of a Midcentury Christian."

Norman Vincent Peale, author, lecturer and minister of Marble Collegiate Church, New York city, is spending his vacation in Pasadena beginning work on a new book which he says is a "practical, simple application of religious faith to many personal problems." GEORGE R. GROSE.

Sponsor Conference on 'Coming Great Church'

Acting independently, a group of citizens is sponsoring an interfaith conference on "The Coming Great Church," to be held Aug. 22-29 at Star island in the Isles of Shoals, site of Congregational and Unitarian conference centers near Portsmouth, N. H. "The attempt is to rise above all denominational and sectarian boundaries and center the interest of our people on things which unite us and strengthen our religious faith," the sponsors explain. Among the speakers are to be Albert Buckner Coe, Henry S. Leiper, Edwin P. Booth of Boston University, Pres. Howard P. Jefferson of Clark University, Pres. Abram L. Sachar of Brandeis University and Erwin D. Canham, editor of the *Christian Science Monitor*.

Council Urges Peace Prayers

Detroit Church Agency's Appeal in Face of Korean Crisis Is Played Up in Metropolitan Press

DETROIT, July 18.—In a statement headlined on the first page of a local newspaper, the Detroit council of churches on July 1 urged prayers for peace. "The aggressive military action recently launched by North Korea precipitated what could become the worst holocaust in human history," said the statement. "This is a sobering and solemn moment. It is no time for rash, hasty or irresponsible action. It is no time for hysteria." Pointing out that both sides lose in modern war, that more problems are created by it than are solved and that defeated totalitarianisms are replaced by new ones, the council called on all peace-loving citizens "to pursue through the United Nations every honorable means of restoring peace." It closed by urging everyone to attend worship services the next day and calling on individual Americans to repent for whatever part their shortcomings may have had in bringing on the present crisis. Other metropolitan newspapers gave considerable prominence to the statement, and sermons preached on Sunday containing similar emphases were quoted in Monday's news columns.

Church Council Explains Stand on Gambling

In another resolution recently released to the press, the council of churches declared that "substantially all churches and most Christians as individuals" deplore the existence of organized commercial gambling and hope for its elimination from the community as a force tending to corrupt public morals. The statement, formulated by John C. Spaulding, chancellor of the Episcopal diocese of Michigan and a member of the council's public affairs department, set forth three reasons for opposition to games of chance "of a friendly or social nature, without personal profit but for the benefit of religious or charitable objects": (1) the substitution of easy money for money earned by honest efforts disintegrates moral fiber; (2) religious and charitable institutions destroy their own ends if they resort to methods disapproved for the conduct of private business; (3) in every movement to prohibit or restrict public gambling, the argument is invariably, and often effectively, used that churches and charities are doing the same thing and are hypocritical in condemning in others what they do themselves. The council is sending to every minister in its constituency a copy of a statement by Bishop Richard S. M. Emrich of the Episcopal diocese of Michigan entitled "The Easy-Money Boys."

Detroit's Race Tensions Reported Easing

In his summer report, George Schermer, executive director of the mayor's interracial committee, says that at present the over-all race situation in Detroit appears to be good. What happens on Memorial Day is always considered an indicator of what the summer

will bring so far as intergroup relations in parks and playgrounds are concerned. This year there was only one significant incident of racial tension in the parks, and it did not involve actual argument or physical violence. Mr. Schermer reports that the new police administration which took over last November has established such sound practice and policy that public confidence in it is steadily growing. Even in the difficult matter of housing, he says, the situation has improved in recent months.

Methodist Conference Has Record Building Program

At its annual meeting June 14-18, the Detroit Methodist conference established the office of area secretary to assist the bishop in administrative duties, particularly in the realm of public relations; voted to launch an intensive evangelism program for the coming year; approved the employment of a field worker in Christian education and youth work for each district as soon as possible; and enthusiastically denounced the liquor traffic, calling for renewed efforts to curb it. In the Detroit district, five new churches were completed during the past year, six others are under construction and seven congregations are planning building programs for the near future. Total cost of these projects is more than $3.5 million—believed to be a record for Methodist districts across the nation. Less than the usual number of pulpit changes was announced by Bishop Marshall R. Reed.

Jewish Community Council Speaks For Church-State Separation

In a formal statement to the Michigan congressional delegation, the Jewish Community Council recently reaffirmed its adherence to the "time-honored and tested American principle of separation of church and state." It concluded thus: "Any proposal which permits support in any form out of public funds to be extended to other than public schools runs counter to the basic American principles restated above." The council's statement followed closely a similar one issued by the Detroit council of churches and reported in the May 31 Christian Century.

And So Forth

Some 25 college students from many sections of the country are enrolled in the six-week Student in Industry seminar at Jefferson Avenue Baptist Church here. It is directed by Leo Phillips, professor of religion and philosophy at Hillsdale College. The students study in the mornings and work the 3 to 12 p.m. shift in factories. Three days each week they devote to discussion of their experiences. In addition, they attend lectures by leading representatives of labor and management. The project is sponsored by the American (Northern) Baptist Convention's council on Christian social progress.

Liquor law enforcement has dropped to the lowest ebb in nine years, E. C. Prettyman, secretary of the Michigan temperance foundation, charged at the group's recent annual meeting in Lansing. The foundation's criticism of the state liquor control commission was the most vigorous it has yet made.

A recent speaker at Jefferson Avenue and Fort Street Presbyterian churches was Andrew B. McClellan, pastor of Clark Memorial Church at Largs, Ayrshire, Scotland, who is visiting the U.S. under the sponsorship of the Federal Council.

St. Paul's Cathedral and the Detroit council of churches joined recently in a special service at the cathedral giving recognition to the practical nurses of the area. Plans are under way to make this an annual event.

G. MERRILL LENOX.

Character Education Project Holds Annual Workshop

The sixth annual workshop sponsored by the Union College character research project brought 250 religious educational leaders from all parts of the country to the campus in Schenectady, N. Y., the last two weeks in June. The program was conducted by the project's staff of 25, made up of psychologists, ministers, Y.M.C.A. secretaries and religious educators. It offered instruction in church school administration, age-level planning and teaching sessions, research in character education, parents' viewpoints, testing and interpreting, theological problems and evening lectures. The Westminster Presbyterian Church of Albany, which established the character research project in conjunction with Union College in 1935, was host to the workshop members at a 15th anniversary banquet. The project is now publishing materials used by 46 churches of 8 denominations, 4 Y.M.C.A.'s and one private school.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Fortunes of Captain Blood (Col.) *Melodrama* from Sabatini novel recounting adventures of Irishman, former political prisoner, and his crew of former slaves as they engage in Robin Hood-like piracy in West Indies, set in 18th century. A *conventional swashbuckling action film,* not too spirited in execution. M,Y

Stars in My Crown (MGM) Ellen Drew, Juano Hernandez, Joel McCrea, Dean Stockwell. *Drama.* How a young Confederate veteran comes as the "parson" to small southern town, works through the years to make its people his allies in the Lord's war on evil. Its drama is drawn in unsensationalized manner from such crises as a typhoid epidemic, the struggle of a young doctor to take his revered father's place in the face of local distrust, persecution of an old Negro farmer who refuses to sell his land for a mining development. *Moving but not maudlin,* honest and forthright, with effective background music drawn from gospel hymns. M,Y,C

Woman of Dolwyn (British; London Films) Edith Evans, Emlyn Williams. *Drama* photographed in Welsh mining town, relating what happens when in simple pursuit of what she believes is right an old woman refuses to join her neighbors in selling their homes at good prices to corporation which proposes to flood the village in plan to convey water supply to distant city. Film provides *unique flavor in its characterizations,* is a bit overlong, not too well knit in plot. Produced with loving attention to late 19th century detail. M,Y

BEST CURRENT FILMS

For Family: Annie Get Your Gun, Cheaper by the Dozen, Cinderella, Francis, The Jackie Robinson Story, On the Town, Ticket to Tomahawk, The Titan, When Willie Comes Marching Home.

For Mature Audience: All the King's Men, Battleground, The Bicycle Thief, The Big Lift, The Fallen Idol, Fame Is the Spur, The Gunfighter, Hamlet, The Hasty Heart, The Heiress, Intruder in the Dust, Lost Boundaries, Mrs. Mike, No Sad Songs for Me, Pinky, The Red Shoes, Samson and Delilah, The Third Man, Three Came Home, Twelve O'Clock High, The White Tower, The Winslow Boy. 8-2-50

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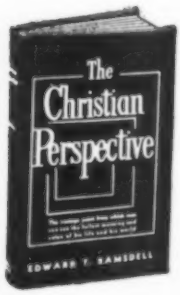

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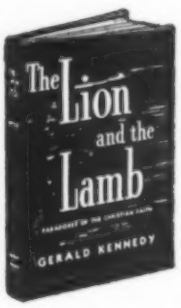

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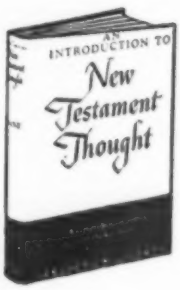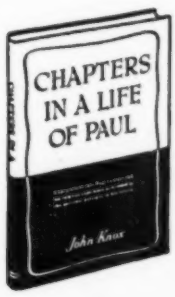
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